



W^M HUNTINGTON, S.S.

*the root of the matter is found in me. Sol. **XXIX**; 28.*



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the root of the matter is found in me. Sol. XXI;28.

(A present from y^r Author.) { Richard Lloyds

THE } July 18th 1704.

S K E L E T O N S;

O R, THE

ARMINIAN ANATOMIZED,

AND THE

CARNAL PREACHER DISSECTED.

I N T W O P A R T S.

P A R T I.

The ARMINIAN; or, the
Doctrine of UNIVERSAL
CHARITY pursued, taken,
examined, tried, condemned,
executed, and anatomized.

P A R T II.

The CARNAL PREACHER
DISSECTED, with COM-
MENTS on several dark Pas-
sages of SCRIPTURE.

I N A

Series of LETTERS, written at various Times to
FRIENDS in the COUNTRY.

By WILLIAM HUNTINGTON,

Minister of the Gospel at MARGARET-STREET Chapel, &c.

Should not the Multitude of Words be answered? And should a Man full of Talk be justified? Should thy Lies make Men hold their Peace? And when thou mockest, shall no Man make thee ashamed? For thou hast said, My Doctrine is pure, and I am clean in thine Eyes. But O that God would speak, and open his Lips against thee!

JOB ii. 2—5.

L O N D O N:

Printed by J. ROZEA, No. 91, Wardour-Street, Soho;

And to be had of Mr. Coad, Bookseller in Silver-Street, Golden-Square; Mr. Murray, Bookseller, Princes-street, Soho; Mr. Jackson, Bookseller, No. 198, Oxford-street; Mr. Baker, No. 226, Oxford-street; Mr. Parker, No. 121, Wardour-street; and of the Author, at Margaret-street Chapel.

Entered in Stationers' Hall, according to
Act of Parliament.

Dec. 2, 1783.



THE

EPISTLE DEDICATORY.

To the Congregational Churches of Christ among whom I labour at Margaret-street Chapel, in London; Sunbury, in Middlesex; and Richmond and Woking, in Surry; Peace be multiplied.

Dear Brethren and Sisters in the Faith,

LEARNING or eloquence have I none, but such as I have give I you. I here present you with the Arminian Skeleton, together with an account of the anatomizing of Armenius. The second is a Carnal Preacher dissected, in a Series of Letters, written to friends in the country at various times. I am quite aware of all the invenomed artillery which Malice is likely to send from her quiver; I therefore sat down, and counted the cost before I began to build; and found, upon a very moderate computation, it amounts to no more than this abominable sum, “*That which is highly esteemed amongst men is abomination in the sight of God.*” “*God is*

on my side, I will not fear. What can man do unto me?"

I have written what I believe in my conscience to be the truth; and *the lip of truth shall be established in the earth*, though ten thousand set themselves against it. And *a lying tongue is but for a moment*, though all the world support it. I have endeavoured, in some things, to imitate young Elihu with Job; that is, not to *accept any man's person, nor give flattering titles to man*, lest my Maker take me away (a).

I know some of you, who are simple in soul, but rather near-sighted, would like it better if there were more smooth things, a softer language, and less fiery zeal. To which I answer, Though some *upright men may be astonished at this, yet the innocent shall stir up himself against the hypocrite* (b). I ought not to aim at men-pleasing; Christ alone is my Master; it is to him alone I look for my wages, and to him I stand or fall. The divinity and language I got on my knees, in answer to prayer, and by the mere dint of hard study; and when you have read it through, I am ready to appeal to your

(a) Job xxxii, 21, 22.

(b) Job xvii. 8.

conscience,

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v

conscience, whether the doctrine and experience is from heaven, or of men. *If it be of men,* the Arminians will love it, though it is sure to *come to nought*; but if it be of God, they will hate it, though it *cannot be overthrown*.

This I am sure of, the doctrines which I have written *are not after man*; *for I learned them not of man, neither was I taught them, but by the revelation of Jesus Christ.* For I had been some months in the glorious liberty of the gospel before I went to hear the gospel at all; and I must confess I am warmly attached to the blessed tuition of that great prophet of the church Christ Jesus my Lord, and do most heartily acquiesce with pious Job, in his confession and question, *Behold, God exalteth by his power; who teacheth like him (a)?*

Some may say, it is presumptuous in such a babe as I, to take so capital an error by the collar. To which I answer, God sometimes, *out of the mouth of babes and sucklings, ordains strength to perfect praise, that he may still the enemy of the Avenger (b).* But perhaps my Reader is one of that stamp, that has an hope of all the world be-

(a) Job xxxvi. 22.

(b) Ps. viii. 2. Matt. xxi. 16.

ing saved, whether they hold the truth, or whether they hold errors. If thy faith is thus founded, its basis is nothing but lies; and God will *sweep away the refuge of lies, and the waters shall overflow such hiding-places* (a). Take heed therefore lest thou shouldest be *drowned in destruction and perdition*. If thy soul had suffered under the severity of the law, as some have, and thy deliverance from guilt and wrath had come to thy heart, by faith in Christ's atonement, the same Spirit that wrought faith would lead thee into the truth of God's election, that God might have all the glory, and boasting be excluded. If this is thy experience, thou wilt be valiant for the truth; and, as a good soldier of Christ, fight the good fight of faith, *and contend for that faith which was once delivered to the saints*. But if thy religion be taken up upon trust only, and it is a matter of indifference with thee what thou art established in, truth or error, thy religion has no root at all in Christ; thou wouldest sell *all* for less than *thirty pieces of silver*; yea, *for one morsel of bread thou wouldest transgress*.

410.21

(a) Isa. xxviii, 17.

Every

Every truth we part with is an infinite loss; and I daily see an awful departure from the doctrines of the gospel. Errors gain ground; and champions for Truth are but few in number, when compared to the other host. If thou art a child of God by faith, see to the ground-work. Hast thou the faith of God's elect? let election be its basis. Hast thou a justifying faith? let imputed righteousness be its basis. Hast thou a victorious faith? thy victory lies in a Saviour's arm. Hast thou a purifying faith? then faith fetches its purifying efficacy from a Saviour's blood. Give up none of these truths; for, if we think truth is not worth contending for, we may expect the Spirit to clap his wings, and take his flight from us. You read of *a bird of the air carrying a voice*, and of *that which hath wings declaring a matter*; and woe to our souls when God departs from us. But if thou canst not digest the doctrines herein contained, thou must wait till the day of doom, when the gospel net will be drawn to the end of time—its last shore, and then thou shalt see all Adam's offspring assembled in a valley called *the valley of decision*; perhaps so called, because the Lord will decide the long controversy between the children of God and the children of the flesh, about the

doctrines of sovereign grace, and those of fallen nature; *put ye in the sickle, for the harvest is ripe; get ye down, for the press is full, the fats overflow, for their wickedness is great.* Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision (*a*). I know a controversial writer is always deemed to be in his own spirit: however, God hath a controversy with all nations (*b*); and his ministers shall teach his people the difference between the holy and the profane: and in controversy they shall stand in judgment (*c*). God's decrees shall not always be called horrible, nor an everlasting righteousness be called imputed nonsense. Vindictive justice shall avenge the quarrel of sovereign mercy, so soon as old time bringeth the day of the Lord's vengeance on, and the year of recompences for the controversy of Zion (*d*). What thou hast to say against the truths herein contained, will cause but little trouble to me; God's approbation, and the testimony of a good conscience, are sufficient to support any man under the scourge of tongues.

I did intend to have put my Spiritual Will and Testament in this little work; but it swelled

(*a*) Joel iii. 13, 14.

(*b*) Jer. xxv. 31.

(*c*) Ezek. xliv. 23, 24.

(*d*) Isaiah xxxiv. 8.

in my hands more than I expected; and I am likewise building a new chapel, consequently shall have something to say about that in my Will; therefore it must come out in a pamphlet by itself.

Reader, thou wilt in all probability find some tautology in my book, which is easily accounted for; because when I have been indulged with a great flow of matter, I have been obliged to stop the spring, in order to study a discourse; and preaching six, seven, or eight times a week; and my places lying so wide apart, have been an impediment in my way.—For, when I came to sit down again, I had forgotten what I had gone through; and it was some time before I could get my cruse to spring again. I have had many visitors also, to hinder me; and many letters to write; together with a deal of sickness in my family, which has sometimes obliged me to sit up all night to write. I believe it will be very offensive to the Devil, because I have been often violently tempted since I have been at it. I also think it will comfort some; because, at times I have been as much comforted. And I think, it will not be altogether without power; because

because I got most of it on my knees, in answer to prayer.

I have more works on the wheels, and as soon as possible, will mould them together, and work them off; and they shall inform the world what God has done for my soul. All the errors thou findest, I acknowledge to be my own: what is truth, I hope never to give up. If thou get either edification, or comfort, thou art indebted to Grace for that; and when it is well with thee, remember Joseph. Do not condemn it, till thou hast read it through; and then, if thou canst prove the Devil to have influenced the author of it, I wish thou and all the Christian world, to take up their pens against it: but if it be of God, none can overthrow it. If thou thinkest I have darkened counsel by words without knowledge, may God incline thine heart to sit down, and write a treatise better and brighter: I will readily become a subscriber, and use every effort in my power to circulate the work. For why should truth fall in the streets, before the doctrines of Devils, while her advocates, like Manoah and his wife, are only lookers on?

To

DEDICATION. xi

To expect salvation from truth only for ourselves, without any regard to the rising generation, is to be like Ephraim—empty vines, *and to bring forth fruit only to ourselves.* But if God gives us enlargement of heart, as he did to Solomon, compared to the sand on the sea-shore (a); we shall take all the elect into our hearts, down to the end of time—the uttermost shore of this confused, and sin-disordered world: therefore we ought to contend for God's truth, and leave our testimonies on record, that others who come after us may tread in our steps; and not leave volumes of free-agency, human merit, and a pack of nonsense. We may be sure they will bring enough of this trash in their hearts; therefore we have no need to fill their hands with it. I doubt not but many of the rising generation, when they come to be called by grace, and read some of their father's treatises about free-agency, and sinless perfection, will cry out as the Gentiles did in the days of old, “Surely our fathers have inherited lies (b).”

It is our duty to pray for the increase of Christ's kingdom, and for more light and know-

(a) 1 Kings iv. 29.

(b) Jer. xvi. 19.

ledge

ledge of the truth ; to labour day and night in God's vineyard, and to be charitable to the necessitous to the uttermost of our power ; but never to strive against God's decrees in order to please rebels, or make the Bible comport with the pride of fallen wretched nature : the man that doth this, is allied to Satan, and engaged in the war of devils. “ Let not him that girdeth on this harness, boast himself as he that putteth it off (a). ” I know some of you among whom I labour are much tinctured with that abominable doctrine called Free agency ; and your life and walk proclaim it as loud as your tongues ; for it is visible the world loves her own, and you love it : being crafty, I have caught some of this stamp with guile. To talk of free-agency and good works, while the feet run to evil, is nothing but sounding the trump of a hypocrite. I am sure you never learnt this satanic trick from my mouth, nor from my life.

I think it my duty as long as I am in this tabernacle, to stir up your pure minds by way of remembrance, lest ye be led away with the er-

(a) 1 Kings xx. 11.

rors of the wicked ; and so fall from your own steadfastness.

If God of his infinite mercy keep you from Arminianism, Arianism, and Antinomianism, I shall think you are Christians indeed. I rank the errors of Arminianism at the front ; because the others are not so well masqued : while the Arminian is robbing you of the doctrines of sovereign grace, he puts the fable of sinless perfection into your hand, as a rattle to amuse you ; while he robs and plunders your conscience, and while he is teaching you to resist the sovereign will of God, he endeavours to charm your ears with free agency. But the Arian is more open ; he proclaims to every one that goes by, that he is a fool. However, they are all three agreed against Christ ; the Arminian cries down *his* merit ; the Arian cries down *his* divinity ; and the Antinomian cries down the revelation of *him* in the heart. May God turn their hearts to the truth ; and keep your souls from turning to their errors !

Fret not about my creating myself enemies ; it is better to be hated by all the world for the truth's sake, than to ly one week under the dreadful apprehen-

apprehensions of God's wrath, and the severe lashes of a guilty conscience. *When God gives peace, who can create trouble?* A man's spirit will sustain any outward affliction; but a wounded spirit none can bear. Remember, I have admonished you this day.

Reader, fare thee well;

Thine to serve in the truth,

Wm. HUNTINGTON.

4 JY 59

4 JY 59

E R R A T A.

Page.	Line.	For	Read
4.	4.	brightnes	<i>brittleness.</i>
5.	22.	for	<i>from.</i>
Ib.	23.	them	<i>him.</i>
15.	23.	nar	<i>nor.</i>
59.	11.	is in a fair way to lose his foul	<i>will lose his soul.</i>
165.	24.	hope of God	<i>hope of the glory of God.</i>

If any grammatical inaccuracies should present themselves to the eye of the critical Reader, the Author hopes they will be excused; as he presumes they will not either mar the sense, nor obscure the meaning.

UNIVER-



UNIVERSAL CHARITY PURSUED AND TAKEN.

N. B. Beware of Counterfeits.

FROM what fountain does this *Universal Charity* flow, which seems to exceed even the Bowels of the ALMIGHTY? God himself has declared his Love to be *discriminating*.—*Jacob have I loved, but Esau have I hated* (*a*). But is the Eternal Love of the Godhead fixed on *all* the human race? I answer No—an *Erroneous Church*, or a *mystical Harlot*, is one of the deep pits which the abhorred of the LORD are to fall into (*b*). As the Scriptures declare some to be *hated*, and others *abhorred of the LORD*, it cannot be the *Love of God* *shed abroad in the heart by the Holy Ghost*, that appears so tender of rebels, and so furious against the obedient and loyal Subjects of the KING OF KINGS.

As GOD does not appear to be the fountain of this love, it must come from a corrupt spring. I believe it flows from Satan, who can appear to counterfeit on both sides. Some, whose convictions are real, and deep, he will engage with dreadful assaults, and follow hard with fiery darts.—He can also turn himself into an *Angel of Light*, and act on the other side of

(*a*) Malachi i. 2. Romans ix. 13. (*b*) Prov. xxii. 14.

the question. In this dress he operates on the fleshly passions of many, and fills them with pity for all who bear his image, but arms them with malice against those who shine the brightest in CHRIST. This unscriptural love appeared in Jezebel the queen—She fed four hundred prophets of Satan at her own table—but would not suffer a sound prophet of GOD to live. When the judgments of GOD fell on her favourites for witchcraft, her tender passions flowed so rapid for Satan's offspring, that she would expose her soul to all the vengeance of Heaven, in avenging their blood.—*The Gods do so to me and more also, if the life of Elijah (the Calvinist) (a) be not as one of them by to-morrow about this time (b).*

However she was mistaken; she could not make the life of Elijah like one of them, because he was a chosen vessel;—nor could his own prayer, put up in a pet, alter God's irrevocable decree (c). And though he requested to die, confessing he was no better by nature than his fathers; yet his prayer was not answered, because he asked amiss. He neither dies according to Jezebel's threatening, nor in answer to his own prayer, but goes to heaven a new way, according to God's fore-appointment. As these bowels of charity sounded so much in Jezebel for the basest of mortals, we have great reason to believe, they flowed into her tender bosom from that spirit with whom she was so familiar. It appears to me, both

(a) 1 Kings xix. 4.

(b) 1 Kings xix. 2.

(c) 1 Kings xix. 4.

her title, and her tender passions, together with all her religion, came from Hell ; and she seems in scripture to appear the queen of a rebellious and apostatized Israel, the *mistress of witchcraft*, the *nurse of wizards*, a *murderer of saints*, an *enemy to CHRIST*, a *banquet for dogs*, and a portion for devils.

This universal charity, tinctured with rebellion against GOD, has often, under the temptations of Satan, wonderfully operated on many eminent saints of GOD. Various are the suggestions of Satan to such as fear GOD, but generally suited to the person's state of mind and disposition ; but all operations that beget hard thoughts of CHRIST, rebellion against him, or lessens in the least our esteem of him, are sure to come from Hell :—*There is no wisdom, nor understanding, nor counsel against the LORD in his word (a).* When this snare has been laid in the counsel of Satan, in order to get GOD's servants to harden their faces against him, GOD generally breaks it, and delivers their souls who have been entangled in it. But it appears one of *Satan's strong holds*, to all that live and die in it—that soul shall never be said to be *circumcised to love GOD with all his heart*, whose tenderness is discovered to iniquity, and hardened against GOD and his Elect.

Samuel himself, a man begged of GOD, and devoted to him from the cradle ; one *whose word never fell to the ground*, and one of the brightest characters in the Bible, seems for a while entangled in this net

(a) Prov. xxi. 30.

of Satan. Samuel found that Saul, who became a proverb for appearing among the Prophets—whom he had anointed, at the command of God, with oil out of a phial, to shew the brightness of his kingdom, and his slippery foothold (*a*) ; to whom God gave another heart (*b*) for government and war—but not a new heart as a Saint receives (*c*) ; and knowing he was turned into another man (*d*), but not a new creature in Christ (*e*), the thoughts of God's rejecting Saul from being king—so moved the bowels of universal charity in Samuel, that he sits up all night weeping for Saul (*f*), till the reproofs of Heaven stop the torrent of his tears. *Samuel when wilt thou cease weeping for Saul? seeing I have rejected him from being king (g).* I gave him at first in mine anger, and shall take him away in my wrath (*h*).

David himself seems at one time to be influenced with this flood of affections for rebellious nature. He orders Israel to be numbered, and God commanded that each soul who was numbered should pay half a shekel for his head, as an offering to God, who had raised them from one as good as dead (*i*), to be as the stars of Heaven for multitude, and as the sand by the sea-shore, innumerable (*k*). As an offering to acknowledge the faithfulness of God to his promise, in multiplying Abraham's offspring, seventy thousand appear ido-

(*a*) 1 Sam. x. 1. (*b*) 1 Sam. x. 9. (*c*) Ezek. xxx. 36.

(*d*) 1 Sam. x. 6. (*e*) 2 Cor. v. 17. (*f*) 1 Sam. xv. 11.

(*g*) 1 Sam. xvi. 1.

(*h*) Hos. 13. 11.

(*i*) Exod. xxx. 13.

(*k*) Heb. xi. 12.

tators—they pass the Pole, but could not afford their half shekel ; Justice draws her sword, and cuts off the seventy thousand at one stroke (*a*). At the sight of this, universal charity steps into the heart of David, and dictates a desperate petition, and asks an irreverent question. “ *Let thy sword be on me, and on my father’s house, but as for these sheep, what had they done?* (*b*) However, when David got a little more into his right mind, he seems to drop his affections for idolatry, and lets them centre on their proper object.—*Do not I hate them that hate thee? I hate them with perfect hatred; I count them mine enemies: Search me, O Lord, and try me; and see if there be any wicked way in me, and lead me in the way everlasting.*

Paul seems to be caught in this web ; but he soon finds the snare broken, and he is delivered. *I could, says he, wish myself accursed from CHRIST for my brethren’s sake, who are Israelites according to the flesh.*—And his was fleshly charity, blown up to an amazing height ; even to *wish himself accursed from CHRIST for their sake* (*c*). Howbeit, God sent him a few stripes, bonds, and imprisonments for his fleshly brethren, in order to wean them, and then he appears in a milder temper.—*If any man love not our LORD JESUS CHRIST, let him be accursed till CHRIST come* (*d*).

It appears to me, that Moses was for a time taken in this snare, when *in the wilderness*.—Israel had made a calf, danced round it, and worshipped it ; and they

(*a*) 2 Sam. xxiv. 15 and 16.

(*b*) 2 Sam. xxiv. 17.

(*c*) Rom. ix. 3.

(*d*) 1 Cor. xvi. 22.

must all be pardoned to a man, in answer to a petition put up by Universal Charity. *And Moses returned unto the LORD, and said, O these people have sinned a great sin, and have made themselves gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written (a).* But the success of this prayer shews it was not accepted, as appears by the answer : “ *And the LORD said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee : Behold mine angel shall go before thee : Nevertheless, in the day when I visit, I will visit their sins upon them. And the LORD plagued the people, because they made the calf (b).*” I believe that petition in the common prayer-book to come from the same quarter : “ *That it may please thee to have mercy upon all men.*” Christ prayed not for the world, but for them that his Father had given him, out of it.

David seems to be caught in this web, at the time the withered arm (of free-will) was by Uzza stretched out to the assistance of Omnipotence. God, in the fire of jealousy for his own glory, struck him dead for his pains. If he is cursed of God, who makes flesh his arm, what can he be but doubly cursed who puts forth an arm of flesh to prop up the *Ark of God’s strength?* “ *God smote him for his error, because he had kindled his anger (c).*” Universal Charity

(a) Exod. xxxii. 31, 32.

(b) Exod. xxxii. 34, 35.

(c) 2 Sam. vi. 7.

steps into the heart of David, and takes up the cause of *Uzza*—“ And David was displeased; because GOD had made a breach upon *Uzza*,” and refused to take *the ark* home to him (*a*). We have many, in our days, who are making fleshly confidence their bulwark; however, the fire of GOD’s anger will make a breach in them, even if they set up a thousand.

The ark was by David refused, while this universal charity held the reins.—David, it seems, carried it aside, *into the house of Obed-Edom the Gittite*, and there it must rest three months, because it would not allow of co-partnership. However GOD’s blessing attended *the ark*, though not the fleshy arm—*And GOD blessed Obed-Edom for the ark’s sake, and all his household*. These tidings coming to David, provoked him to jealousy, and a little spiritual jealousy cures the breach which Universal Charity had made between GOD and him, and brings him to own, *they had not sought GOD after the due order*.

It appears to me, this Universal Charity was the door by which the whole troop of hypocrites crept into the primitive church.—*Thou seest, brother Saul, how many thousands there are of Jews who believe—and they are all zealous of the law.* Thou must shave thy head, and say, *four men with thee have a vow on them*, (thou must say so) then purify thyself with them—This is establishing what CHRIST came to abolish. *And be thou at charges with them*—This is reconciling the world and the Elect together. But their counsel for

(a) 2 Sam. vi. 8, 9, 10.

peace, God turned into a war—and Paul paid dear enough for it ; and so will all those who go on with it (a). God soon cured the Apostles of this disease, by shewing them what monsters they had embraced : Some advanced dreadful errors ; some divided, and scattered ; others persecuted, and raged ; so they were obliged to purge *out this old leaven*, shut up the door of Universal Charity, discharge a shower of God's arrows at them, and give a command to all the Elect, *not to receive them into their houses, or bid them God's speed.*

God shews us in his word the unalterable doctrines of his servants, for our establishment in free grace. He likewise shews us the noble feats of their faith, and their holy walk for our example ; and shews us their failings also, and the advantage Satan took of them, for our admonition. And among all the temptations with which they seemed to be tried, this to Universal Charity was none of the least ;—but God delivered his servants *out of them all.*

I had an experience of this temptation myself ; being at times sorely tempted, for five and twenty years at least ; and for near two years before Salvation reached my heart, I seldom was free a minute. I was tempted to believe that Satan made the world ; and this was strengthened by my long seeking, working, striving, crying, confessing, and praying, and yet not being rewarded with grace for all this lip-service. I was grievously tempted also to pray to Satan,

(a) Acts xxi.

to deal propitious with me in Hell, when I came there, because I had long fled from his service. I cried also to GOD to deliver me from Satan; but I could find no God; therefore I was tempted to believe there was none.

What kept me from praying to Satan was, that of my being tempted perpetually to blaspheme the ALMIGHTY. If there is no GOD—why am I tempted thus to abuse him? Having been long tempted with such things as those—to drown myself in the Thames, and many more, too base to mention, and being at last chased from all confidence in myself—finding my rationality hang long at a balance, and *my life in doubt*, I was obliged to throw away my *Whole Duty of Man*, and my *Common Prayer Book* also, and betake myself to calling on CHRIST alone. And though my prayer was with words of *one desperate*, yet, in answer to that prayer, CHRIST delivered me.—My sin, guilt, despair, hardness of heart, envy at GOD, cavilling at election, fear of death, darkness, ignorance, and unbelief, took their flight at once, and Satan with them. CHRIST, with all his *salvation, beauty, grace, and glory*, came into my soul in a minute.

At this time I had never heard the Gospel, nor did I for some months after. I now saw my calling was clear, and my eternal *Election sure*; and for many months my soul enjoyed it. Satan now could not invade me as an *assailant*, but he came as a *visitor* to endeavour to spoil this bright work, by turning me into an Arminian. He first set me to look at the whole

whole troop of Pharisees who attended the Church, and especially the Communicants ; and, to move me the more to pity, he put my wife among them. I conversed with several of them, and found them all blind. And here I looked up in anger, and impiously asked GOD what was to become of all these ? And he as powerfully answered me—*Except they are born again, they cannot see the kingdom of GOD.* Having shed some thousands of tears over them, I was tempted to view the profane, the heathens, and blacks ; and then it was suggested to me, what do you think of *Election* now ? Here I began to wage war against the Sovereignty of my *Maker*, and wept for those which I never saw. This is taking part with the *Potsherds*, and *striving against our Maker* (a).

After this, the hard state of *beasts* was represented to me, how hard they fared, and yet they were never to be saved ; many tears of pity I shed over *them* also. These tender feelings I nursed, and thought I had more mercy than even GOD himself. Here I felt an heart rising with malice against GOD, CHRIST, his sovereign *Grace*, his *Elect*, and all that held *Election*. Long did I carry on this dreadful *rebellion against GOD*, and yet mourned, and wept over beasts, creeping things, and insects ; but no feeling for a suffering Saviour.—GOD left me a while, to shew me my folly.

The next step I took in this wonderful progress, was to consider *fallen Angels*, who I knew were ex-

(a) *Isaiah xlvi. 9.*

cluded

cluded from all hope in God, and that for ever. Soon my bowels began to yearn for them ; feeling this, the very heavens began apparently to lower over my head :—My blood ran cold, my hair stood an end, my loins shook, my *hope* sunk, and the *pains of Hell* *gat hold on my soul.* Here God brought afresh to my mind the long siege, and many *snares* Satan had laid in my way, in order to drag me to Hell.—And I was now pitying the infernal adversary of God and man ; and fighting against my God and Saviour, who *died to save* me from *Sin, Satan, Death, and Hell.* I went so far in this snare, as to determine to cast off all hope in God, and to take my lot with the world, supposing eternal *damnation* was to be my doom.

This is the very root of Arminianism, and I know what fruit it bears. However God, in answer to prayer, delivered me, and I went back in my affections to my dear *Master*, wept over *him*, loved *him* as a *friend*, reverenced *him* as a Sovereign, and left heathens, brutes, and devils to shift for themselves. Since that, I have thus accounted for Satan's coming in this dress :—We have more indwelling *sin* in us, than we have *grace*, therefore Satan works on that, being his own *seed* ;—and hence it is some are led to pity *Devils.* We have also more flesh and blood than *grace* ; hence we are led to pity our old image in *Rebels.* Every man being *like the beasts that perish* in nature, and *brutish in his knowledge*, a very slight temptation will lead him to pity brutes ; having more of *Sin, Flesh, and Bestiality*, than he has of God's *Spirit.*

Spirit. Natural affections will flow under strong temptations, more to Sinners, Beasts, and Devils, than they will to GOD himself.

These temptations have beset many of GOD's *Elect*; but he always makes a way for their escape;—and they who continue in them, cannot say *Grace reigns*;—and those who die in them, will find none of this Universal Charity exist in Hell—there is no love there. We need not wonder at these temptations besetting the Elect, when even CHRIST himself was tempted to self-murder, and even to *fall down and worship Satan*. It is from this root of Universal Charity, that those compassionate words flow, which we often hear of being poured out in behalf of Cain, Esau, Judas, Saul, Ahab, and Pharoah, declaring CHRIST *died for them*, who are in Hell already.

When we hear from a pulpit those bowels of Universal Charity, sounding in all their tenderness, pity, sympathy, and love, for rebels, reprobates, traitors, and apostates, we may soon guess who is the preacher. And if they call themselves *Apostles*, as Peter was, we may answer them as CHRIST did him: “*Get thee behind me Satan.*” They ought to be an offence to us, because they *savour not the things that are of God, but those that be of men* (a). All the enemies this Universal Charity has, appear to be only GOD's Sovereign Electing and everlasting Love to his Chosen; CHRIST's particular redemption of his people, and the Holy Ghost's sovereign and discriminating operations on

(a) Matt. xvi. 23.

the called of God. All the Arminians I ever conversed with, seemed to be in Love with all, but these Sovereign acts of Grace, and the chosen of God ; but these they oppose. And seeing they open their mouths *against God, his living temple, and they that dwell in the heavens,* we have reason to believe there is not much of God in them ; if there was, *their hearts would be where their treasure is (a).*

A woman once told me, that a certain preacher throwed the gates of Heaven wide open ;—I then told her she ought to be damned if she boasted of power to enter in, and yet staid out ; howbeit I fear she is on *this* side the door to this day. Another told me, after hearing a discourse from me about Election, that I barred the gates of Heaven, but Mr. Universal Charity opened them to all. I told her if he did, there were none let in but God's Elect ; for *all that are there, are called, chosen, and faithful (b).*

An Arminian preacher, some time ago, made a complaint that his congregation was thin, he had preached them almost all away ; and, under much concern, he said *Election* was the *doctrine* of the day ; nothing would go down with people but *Election.*— If this salesman has so clogged the market with Free-will, that all the buyers *stand idle*, he ought to set forth *free Grace*, and see what that will do. Let him take his market-bell, and cry a sale, as Isaiah did, *without money, and without price (c).* Why does he set

(a) Matt. vi. 21.

(b) Rev. xvii. 14.

(c) Isaiah lv. 1.

forth the refuse of the wheat, making the Ephah small, and Shekel great, and falsify the balances of justice by deceit ? I know there is *Corn to be sold* in our Egypt, and GOD has sent it from Heaven for our food, and why should he try to make a famine ? *He that withholdeth Corn, the people shall curse him : But blessing shall be upon the head of him that selleth it* (a). God has not sent us a famine of hearing the *Word of the LORD* (b), and why they should *make our fruitful land barren by their wickedness*, I know not.—God has promised *Corn to make the young men cheerful* (c); and I see no cause to make them *sad with chaff*. They ought *to tread out the Corn* (d), and feed the young *asses with clean proven-der* (e).

I will take notice of the effects of Arminian Charity, and leave the root for a while. After GOD had delivered my soul from that gilded bait called, or rather nick-named, *Charity*, I walked about five months in the happy enjoyment of Electing Love, till one day I dropt into company with a very strenuous Arminian, who lived at *Weston-Green in the parish of Thames-Ditton*, in the county of Surry : he was one who appeared to walk like an angel, and was fourteen years old in Arminianism. I mentioned GOD's love to my soul, and innocently told him how I had fought against *Election*; how GOD had applied it to me, and my *comfort* in it ; not in the least suspecting that he

(a) Prov. xi. 26.

(b) Amos viii. 11.

(c) Zeck. ix. 17.

(d) 1 Cor. ix. 9.

(e) Isaiah xxx. 24.

would

would deal with my conscience as a *thief*. However his visage soon changed with envy. He told me I was wrong ; and added, I was but young in the ways of GOD, but he was of long standing. I, fool like, thought length of days must teach wisdom (*a*) ; not considering that old men are not always wise, nor do the aged, at all times, understand judgment (*b*). However, he being very zealous (*though not according to knowledge*) took me into a private apartment, to expound to me the way of the God of this world, more perfectly than I desired to know it.

He brought forth a treatise, wrote by one Fh--h--r, and he entertained me with it almost the whole afternoon. The book, as far as I can remember, seemed as sound as flesh and blood could make it ; and appeared as good a *Web* as carnal reason is capable of weaving from the quills or skeines of human invention. And, in order to set it off, there was, here and there, a text of Scripture jumbled in. But that good author seemed to be more earnest for *fruit*, than for ingrafting ; and I believe would be better pleased with a crop of *leaves* than a good *Root*. However, we are told not to expect *grapes from thorns, nor good fruit from corrupt trees*. I often cried out, O Sir ! that is boggy ground, I cannot venture on that ! Don't speak against it, says he, you don't understand it : So he laboured to put a better face on it, but it was still *one of the lean kine*. He laboured with more fervency to bring my soul from CHRIST, than ever I

(*a*) Job xii. 12.

(*b*) Job xxxiii. 9.

did

did to bring a soul to him—I speak this to my shame.—
Finding my head like a gentleman's garret, filled with
this lumber, I fled out of the house, both wounded and
naked. I went that night to hear the Word preached,
but there was nothing for me; Free-will and Free
Grace were striving perpetually in my mind for a
month or more; I had nothing in me but this *pro*
and *con.* The thoughts of falling from the blessed
state in which I had long been, and being damned
after all; knowing what a dreadful place Hell was,
by the dreadful pains which I had felt of it; and
knowing what a powerful adversary Satan was, Alas !
said I, if final apostacy from a state of *Grace* be true,
and I only stand in my own strength, fall I must;
and then *there is no more sacrifice for sin, but a fearful*
looking for of judgment (a).

These things filled my soul with slavish fear, threw
me into bondage again, set me striving in my own
strength, and my heart to fretting against the LORD (b).
My evil tempters often made me sin, which stopped
the mouth of *prayer* and *praise*, nor could I read, me-
ditate, or stay my thoughts on any thing. Thus was
my mind entangled in the Arminian labyrinth, till
the billows of despair rolled over my soul, and I sunk
in deep waters, where there was no standing, so that the
floods of despair overflowed me.—This is the cause why
I am so severe against that doctrine;—but none but
a burnt child dreads that fire.

(a) Heb. x. 27.

(b) Prov. xix. 3.

Being one day busy in hewing a sand-walk at Ewell, in Surry, (mourning under my present distress of soul, and the perilous state I appeared to be in) and reasoning that it was GOD's grace alone which begun, *and would surely carry on this work*: the answer in my mind was, No; I had improved the day of grace *myself*, and falling away was a truth, for I was already fallen. This cut me so deep, that I cursed the day I ever saw that wretch: Oh, said I, if CHRIST will but shew me that the whole work was of *him*, and give me security for the future, I would never grudge to serve him day nor night. I would not care how hard I worked, or how much I suffered, if an eternal portion of his love and presence was but secured to my soul.

In answer to this, a voice from Heaven sounded in my soul with these words: Don't you know that the Scripture says, *No man can come to me, except the Father draw him?* I answered in anger, with a loud voice, I know it says so! The answer came again, and said, If you can find a passage in *Scripture*, where it is said, a man has a power to come, then you may prove the Bible lies.—This taught me, that GOD held his power to command, though man has lost his power to obey. And as there are many who boast of will and power, GOD has an undeniable right to set them this impossible task, namely, *to put away their evil, make themselves a new heart, learn to do well, make themselves clean, &c.*; and, as a Just God, damn them for not performing that task, which they

boast of having power to do. And as for the Elect, I saw they were brought under the terrors of the law, and there set to work in their own strength, to convince them of their inability to create in themselves a new heart and a new spirit; and by spending their strength with nitre, and much soap (a); and finding it nothing but washing the Ethiopian white (b); and that their iniquities are still marked before GOD (c), they fly for refuge to sovereign mercy in CHRIST, having spent all their living, and getting only worse, instead of better; then CHRIST gives them a new heart, a new spirit, makes them clean, causes them to walk in his statutes, and promises that they never shall depart from him (d).

This I found was the privilege of a Son, the other is the task of a Servant: And the Son is to abide in the house for ever (e), but the servant is to be kicked out of doors (f). And although a gift of speech to preach, or pray, or an alarm in conscience, may be given to a servant in this life, yet they are all to be taken away again from him, but not from the Son, he is to lose nothing of his inheritance for ever (g). These things made the scale of Arminianism move up, and soon I saw it kick the beam, for all in that scale are lighter than vanity. But eternal election, and final perseverance came down full weight, and I soon felt myself in that scale. This brought me out of the Arminian Fog, and truth shined in my heart like a comet, and

(a) Jer. ii. 22.

(b) Jer. xiii. 23.

(c) Jer. ii. 22.

(d) Ezek. xxxvi. 27.

(e) John viii. 35.

(f) Gal. iv. 30.

(g) Ezek. xlvi. 16, 17.

he that cannot reconcile these things, has not lost his *vail*—and he that perverts them with open eyes, is worse than a Devil.

From that moment I waged war against Arminianism, and if God spares my life a hundred years longer, I hope he will employ me in this battle, and let me die in this fight; and I am fully persuaded I shall never doubt of its being the battle of the **LORD**. Soon after, this champion, (whose name is *Hackston*) attacked me again, and brought many passages to me, which I had not considered: Yet God gave me understanding in them while he was bringing them forth, and enabled me to wrench the sword out of his hand, turn its edge against him, *cut his ears*, and made his *countenance fall*. And I lived to see his fancied *joy wither*, for I fear he was but a *son of man* (a); because he seemed to drop into the world again, and under every sermon he generally slept till it was over.

We had a parson in the church, who was seldom sober a day in the week, but I never heard him say any thing against this minister; but if he went to hear an honest, sound Calvinist, he generally wrangled against him, to those in company, all the way home; so it appeared not to be *sin* which he hated, but the *truth of God*. I have often been enabled to stop their mouths, when they have been contending for *good works* in point of *merit*, by setting my works against theirs, and appealing to their own consciences

(a) Joel i. 12.

For a testimony, as they lived close by me—I told them they promised *to go, but went not.* I said I would *not go,* but God made me go : I worked hard, yet felt myself *unprofitable*—they did nothing but *cavil,* and yet *boasted* of merit. And I have sometimes told them my works would weigh down the works of fifty of these Arminian trunk-makers ; though we dare not boast before God, yet we are not to debase ourselves before hypocrites. *The righteous falling down before the wicked, is as a troubled fountain, and corrupt spring (a).*

When they have been contending with me for final apostacy from Grace (as they call it) I have told them, if they *believed* that they could finally fall, and be damned, they might fall. Their faith was not the gift of God—nor the *faith of God's Elect—according to their faith* (or rather their fancy) *be it unto them.* I believed I never should, and according to my *faith it would be unto me (b).* God is not bound to keep them on, in his strength, who reject his Omnipotent Arm.—I found I could not drag them out of their *pit,* and why should they want to pull us down from our *rock?* They have been forced often to confess to me they were in *bondage,* and I don't wonder at it ; for if *truth will not make them free,* there is no ground to expect *lies will.*

These are some of the fruits and effects which my poor soul has felt of Universal Charity, which robbed me of that which was *sweeter to my soul than life itself;*

(a) Prov. xxv. 26.

(b) Matt. ix. 29.

self ; I mean the *peace of God ruling* in my conscience : I own the man was liberal enough of such as he had, he gave it me freely ; but if a gentleman makes me a present of a draught of Mercury, though it is a free gift, yet if it kills me, I don't see much charity in it. Christian Reader beware, lest thou get to dealing, or rather exchanging, with them as I did. It is called *Charity*, but it is only *exchanging*—they will take away your *peace*, and give you nought but *confusion* ; and that man that takes away *truth*, and gives me nothing but a *fable*, has but little right to a tribute of praise from me.

How the name *universal* came to be given to these fleshly, brutal passions, tinctured with such malice against GOD's sovereignty, and all who in humility bow to it, I know not. Pray, Mr. *Charity*, what is your *Christian* name ?—Answer. *Universal*. Pray who gave you that *name* ? Who was your *Godfathers* and *Godmothers*, and what did they promise to do for you ? Did they promise you should live in *charity* with all men ?—Yes. So indeed you do, with all men in the *flesh*. But how came you to lift up your hands against the LORD's *Anointed* ? I mean the *Prophets*, *Apostles*, *Holy Fathers*, old honest *Calvin*, *Hervey*, *Toplady*, *Whitefield*, and all such who are *dead*, and yet have a voice in the *Church*, and a blessed memory also.

If thy name is *universal*, how comest thou to call the sovereign monarch of Heaven and Earth a *Tyrant GOD* ? And how comest thou to call the *King of Zion*

Zion to an account about the chosen subjects of his kingdom ? Dost thou want to condemn the chief Shepherd, and call him to an account about his particular Fold ? Dost thou want to alter his Register Book, and bring in endless genealogies of thy own, and blot out the names of his sheep, and interline it with the names of goats ? Thou hast put Judas, Abab, Cain, Esau, and perhaps Simon Magus there. By what authority dost thou these things, and who gave thee this authority ? Thou despisest the unconditional Law of Faith, and what hast thou to do to declare GOD's unalterable statutes, or with thy wavering tongue and unstable heart to declare his unconditional Covenant, or take it into thy mouth ? seeing thou hatest all the instructions the whole cloud of witnesses have given thee, and castest all GOD's words spoken by them behind thy back. When thou sawest a thief (who robbed GOD of his unrivalled prerogative) then thou consentedst with him, and hast been a partaker with the spiritual adulterers of Rome.

Thou givest thy tongue to evil, and teachest many to rebel against GOD ; thy tongue frameth deceit, and thou hast canonized hypocrites ; and hast declared CHRIST died for some now in purgatory. Thou sittest and speakest against thy brother in the flesh, and hast slandered Zion's blessed Son. These things hast thou done, and because GOD hath long kept silence, thou thinkest he is altogether such an one as thyself ; but he shall reprove thee, and set thy wickedness in order before thine eyes, and tear thee in pieces, and it is not free-will, nor universal charity, shall be able to deliver thee,

thee. Because *judgment on thy evil work has not been speedily executed, thy heart is fully set in thee to do evil* (a). And thou thinkest the effect of every vision to be prolonged (b). Yet know thou, damnation slumbers not (c). And if thou couldst live an hundred years twice told, an untimely birth is better than thy false conception (d).

Oh, thou full of all subtlety, in wresting the word of GOD, and abridging and altering the testimony of the dead in *faith*, and spoiling their *good report*; thou *full of all mischief*, in sowing *discord* among *brethren*, thou *child of the devil by birth and practice*, *thou enemy of all imputed righteousness*, when wilt thou cease to pervert the right ways of the LORD (e)? There is a mist already fallen on thee, and thou art *flumbling* on the dark *mountains* (f). And let me tell thee, *judicial blindness, insensibility*, and the *scorner's chair* is an earnest of *utter darkness*, and the heaviest judgments GOD inflicts in time. And though the troops which possess thee, give thee the name of *Legion*, yet that name is no refuge. They are most in number *called children of the desolate*, and as to the name of *Legion*, it is given even to Devils (g). Therefore put that lie out of thy hand, for it shall never *deliver thy soul* (h).

I see thou art still silent, I asked the name of thy *Godfathers* and *Godmothers*, but thou gavest me no answer: I can answer for thee. Thy godfather is

(a) Eccl. viii. 11.

(b) Ezek. xii. 22, 23.

(c) 2 Pet. ii. 3.

(d) Ezek. vi. 3.

(e) Acts xiii. 10, 11.

(f) Jer. xiii. 16.

(g) Mark v. 9.

(h) Isaiah xliv. 20.

the *God of this world*, and thy *real* father too. And thy godmothers are Jezebel the ancient, and Jezebel the modern, and thou canst not deny it. *Wot ye not, that such a man as I can certainly divine* (a) ? *Why art thou wroth, and why is thy countenance fallen?* If thou canst not stand the scrutiny of the righteous, thou shalt never stand the judgment of God. Go thy way for the present, and when I have a more convenient season I will send for thee.

(a) Gen. xliv. 15.

UNIVER-



UNIVERSAL CHARITY E X A M I N E D.

Try the Spirits. 1 John iv. 1.

"*I HAVE set thee for a tower, and a fortress among my people, that thou mayest know and try their ways (a).*" Master *Universal Charity*, alias *Infernal Deception*, I have a commission from the *King of Kings* to examine and try thee; and I am determined, as I have obtained mercy to be put into this office, to be found *faithful*, and abide only by the *laws* of the Celestial Realm. *I abjure* thee therefore to inform me what thy *occupation* is, and from *whence* thou *comest*. *What is thy country, and of what people art thou?* Answer, My father is *God*, and I teach according to his *law*; thou shalt love thy *neighbour as thyself*.—If *God* were thy *Father*, thou wouldst own his *Sovereignty*, and thou wouldst love *Jacob*:—But, instead of that, thou hatest *Jacob*, and contendest for *Esau*, over whom the sword bathed in heaven hangs *impending* (b).

(a) Jer. vi. 27.

(b) Isaiah xxxiv. 5.

If

If God were thy father, thou wouldest love them that love him : *He that loves him that begets, loves him also that is begotten of him* (a). But, instead of this, thou hast caviled against the *testimony* of all them who *spake as they were moved by the Holy Ghost*. Yea, thou art at war with all the *burning and shining lights* in the *land of the living*. Thou hast taught men in public pulpits to bely the dying *testimony* of that undaunted, and immoveable champion for truth, Mr. *Toplady*. A man who stood fast, and died in the happy enjoyment of God, and in the fullest *assurance* of triumphant *faith*; and one whom thou, by all thy sophistical turnings, windings, and false constructions, (which have been used in thy pulpits against his *divinity*) canst never deny, but invincible *truth* was his *shield and buckler* (b).

And though thou hast taught many to accuse him of being bitter and severe, yet the *spirit and power of Elijah* was in him. He fought for God—bore his sword not in vain—he fought the field with valour—stood and withstood all error—overcame by faith in the blood of the Lamb—cut his way through the whole hosts of *Locusts*—was more than conqueror through Electing Love—died at war with the flesh, and under the sweetest influence of the King, the Lord of hosts, mighty in battle.

And hast thou taught thy *pupils to prate against him with malicious words*? Surely if he was living, he would remember thy deeds. And I am informed thou hast

(a) 1 John v. 1.

(b) Psal. xci. 4.

taught

taught thy *pupil* to alter the *Pilgrim's Progress* of JOHN BUNYAN.

Pray what business hast thou to set a Reverend MASTER of thy arts, to interfere with the trade of TINKERS? Thou hast mixed false and base metal with his GOLDEN BELL (*a*). Surely if he was living, he would punch a thousand holes in thy *tinkling cymbal*, for gathering all that dross into his GOLD, which the ALMIGHTY by so many fires purged from him. *What sayest thou to these things—hearest thou not how many things are witnessed against thee?* ANSWER. I have altered them, but it was out of love to my *neighbours*, that all men might understand them. But how camest thou to fight *against God*? He says he has *hidden these things from the wise and prudent, and revealed them unto babes* (*b*) ; and what right hast thou to fully the glory of his *hidden pearls*, and then *cast them before swine* (*c*) ?

God has *bound up his testimony among his disciples*, and left his whole mystery in a *sealed Book* (*d*). And hast thou attempted to open the broad *Seal* of the Great KING? which the modesty and inability of Angels refused to undertake (*e*) ; even when in heaven the question was asked, they stood *silent half an hour* (*f*). But thou, having engrossed all *wisdom to thyself*, hast made thy pupil a second Pope, set up another infallible head, and hast rifled the treasures

(*a*) Exod. xxxix. 26.

(*b*) Matt. xi. 25.

(*c*) Matt. vii. 6.

(*d*) Isaiah xxix. 11.

(*e*) Rev. v. ii.

(*f*) Rev. viii. 1.

of the ALMIGHTY ; by teaching him to explain away by human learning, magic art, and false construction, what he could not comprehend by purblind reason. And thus he appears another *Key-keeper*, and has laid violent hands on the Saviour's *girdle*, who alone keeps the *Keys of Hell and of Death*.

These things hast thou done, yea, and taught souls to detest and renounce the perfect obedience of CHRIST ; which single obedience believed in, and put on, is to make many righteous (a). But thou hast taught thy pupils to call CHRIST's obedience (*which is to justify many*) *imputed nonsense*, and hast taught them to trust in fleshly obedience, which GOD calls a *spider's web* (b). The GOSPEL reveals no other righteousness to justify sinners before GOD, than the obedience of CHRIST alone. This righteousness the *Heavens shall reveal*, not the Earth (c) ; it is GOD's *righteousness*, not Man's (d). But thou hast taught men to refuse an *everlasting righteousness*, which can *justify the ungodly* (e), and to trust in a righteousness which GOD says *shall never profit them at all* (f).

And thou sayest thy name is UNIVERSAL CHARITY, and that GOD is thy Father, and thou wast *shed abroad in their hearts by the HOLY GHOST* : In this thou liest against GOD the FATHER, GOD the SON, and GOD the HOLY GHOST. If GOD were thy Father, thou as CHARITY, would believe all things in the

(a) Rom. v. 19.

(b) Isaiah lix. 5.

(c) Rom. i. 16, 17.

(d) Isaiah liv. 17.

(e) Dan ix. 24.

(f) Isaiah lvii. 12.

bible; *Charity believeth all things (a)*. If God were thy Father, thou wouldest do as those do, *who love the law of God after the inner man*, and obey the voice of God therein; for God tells his preachers to *bring forth the best robe to every returning prodigal (b)*, to fill their hungry souls with the *bread of Heaven*, and the *fatted calf*; *shoe their feet* with that peace which CHRIST has prepared, give them a *ring*, as an undoubted token of their indissoluble marriage union with the SON OF GOD, declares to their souls that *they are found and alive for ever*, charms them with a sweet foretaste of Heaven's melody (*c*), gives them a divine *kiss* to cast out their fear, destroys their doubting of his favour, and to encourage them to familiarity, he then sends them with that *kiss* to the Son, to pay it away. *Kiss the Son lest he be angry; blessed are all they that put their trust in him (d)*.

But thou, MR. CHARITY, dost not constrain thy teachers to do this as servants (*e*), but thou settest them in MOSES'S CHAIR, and teachest them to make laws of their own. They become task-masters—they set them to work without cloaths, shoes, viuals, or tools. Thou sayest the *best robe* is nonsense, the *ring* of everlasting love may be broke in a minute, and they receive a final divorce; and them who are charmed with heavenly music and dancing, in the large room of *Gospel Liberty*, that they are *Antinomians*. Thou

(a) 1 Cor. xiii. 7.

(b) Luke xv. 22.

(c) Luke xv. 24.

(d) Psal. ii. 12.

(e) Matt. xx. 27.

teachest blind guides to preach contradictions, and to set the dead to perform impossibilities. To the dead they say, *up and be doing*; to the lepers, *make ye clean*; to the distressed soul, *be ye perfect in the flesh*; and to them that are blinded with pride, and past all *feeling*, that they have completely obtained it, and so under the *second blessing*.

Thus thou teachest men to condemn the just, by saying they are *Antinomians*, and to *justify the wicked*, by telling the proud and insensible *Hypocrite* that he is *perfect*; when indeed, by his spiritual wickedness, and hardness of heart, he is in the second *darkness*, which is an earnest of the third, and under the second curse—that of insensibility. To be past *feeling*, is to be feared both against Law and Gospel; but these thou lovest best, and justifies them; telling them they are perfect in the flesh even as God is *perfect*, making God flesh and blood as they are. He that says to a *wicked man thou art righteous*, *him shall the people curse, nations shall abhor him* (a).

Mr. **UNIVERSAL CHARITY** thou art a *liar*, an *impostor*, a *deceiver*, and a *thief*; a liar, by calling God thy father, when thou art a rebel against his *laws*; an impostor, because, under the name of **CHARITY**, thou art a robber; thou runnest away with the *Key of Knowledge*, thou hidest the *strong meat* of eternal *election*, which is to confirm the *feeble knees*; thou hast stole and hid the *best robe*, and left the poor

(a) Prov. xxiv. 24.

without

without any covering in the cold (a). Thou art a deceiver, because thou sayest thy name is UNIVERSAL CHARITY, when thou art only an Ishmaelite; every godly man is *against thee*, and thy hand is against all the children of the free woman; thou hatest every heir of promise, and contendest continually for them whom GOD has cast away.

If thou wast the love of GOD, thou wouldst lead souls to Mount Zion, to the heavenly Jerusalem, to the company of Elect Angels, and to the spirits of just men made perfect (b). But instead of this, thou contendest for reprobates, which proves thy guests to be in the depths of Hell (c). CHARITY what sayest thou to these things? ANSWER. I teach against imputed righteousness, only because I am afraid it will spoil their own. And as for Election, I taught them to reject that, fearing they would get idle, and by keeping that back, GOD gets more works from them.

O, thou cunning hypocrite! I see through thy mask, thou art one of those foxes that spoil the vines. Thou teachest against imputed righteousness, which alone can save, and teacheth to trust in one that cannot:—So thou teacheth them to commit two evils, to forsake a fountain of living water, and make a broken cistern that can hold no water (d). To reject a wedding garment (e), and stand in filthy rags (f). Surely if thou wast the love of GOD, thou wouldst do as CHRIST commands:

(a) Job xxiv. 7.

(b) Heb. xii. 22.

(c) Prov. ix. 18.

(d) Jer. ii. 13.

(e) Matt. xxii. 11.

(f) Isaiah lxiv. 6.

Simon lovest thou me ? then feed my sheep (a). Yea, thou wouldest not keep back their food, that a greater task might be performed, but wouldest do as CHRIST did ; he gave them strong meat first ; *rejoice that your names are written in heaven (b) ;* then he fills their bellies also—*Children have ye any meat ? They answer No, then says he come and dine (c) ;* then he lifts up his hands and blesses them, and says he is with them always (d) :

At the day of Pentecost he fills them with the HOLY GHOST (e) ; then they went forth and wrought, and the LORD worked with them, confirming their word with signs (f). CHRIST is a priest after the order of Melchisedec. Blesses them first, meets them with bread and wine, and then receives his own fruits. But thou hast made him a priest after the law of a carnal commandment, instead of the power of an endless life (g). And by these means thou hast taught souls to abhor the offering of GOD : Yea, thou hast taught such foolishness of men's invention, as to pervert the ways of many, until their hearts have fretted against the LORD (h).

If thy name and nature was CHARITY, thou wouldest feed the hungry, and cloath the naked, and not lock the strong meat up in a cupboard, Jesuit-like, that people might work the harder. Who can work and starve ? We commonly say hard-working men want good substantial meat, but thou sendest them

(a) John xxi. 16.

(b) Luke x. 20.

(c) John xxi. 12.

(d) Matt. xxviii. 20.

(e) Acts ii. 4.

(f) Mark xvi. 20.

(g) Heb. vii. 16.

(h) Prov. xix. 3.

into the wilderness with only a *bottle of water* at their back, and there they may work and wander, till they are obliged to turn *archers*: And thus it is when they see others *look fairer and fatter* (*feeding by faith*) than children of their sort, they *grudge*, (*not being satisfied with husks*) and often *bend their bows in secret, and shoot at the upright in heart*. Thou hast not only taught souls to reject JEHOVAH OUR RIGHTEOUSNESS, who is our JUST GOD and SAVIOUR, and the JUSTIFIER of them that believe (a); but thou hast taught souls to stagger at the ARM of the LORD, by denying the final perseverance of GOD's Elect. *In the Lord have we righteousness to justify, and strength to travel on, and overcome* (b).

We are commanded to go forth in the *strength of the LORD God*, and to make mention of his righteousness, even of his only (c). GOD has promised to strengthen us, and to uphold us (d), and to say we are strong in him, when nothing but weakness in ourselves (e). None shall pluck us out of his hands (f); though believers fall, they shall not be cast down, for the LORD upholdeth them with his hand (g). But thou hast thrust sore at this arm of GOD, that they might fall, by telling souls they might stand to-day, and fall into HELL to-morrow: Surely this must weaken confidence in the OMNIPOTENCE of GOD. And this proves thee a preacher of

(a) Rom. iv. 5.

(b) Isaiah xlvi. 24.

(c) Psalm lxxi. 16.

(d) Isaiah xli. 10.

(e) Joel iii. 10.

(f) John x. 28.

(g) Psalm xxxvii. 24.

damnation, by encouraging unbelief; for he that believes not shall be damned (a).

Thus thou preachest down the sovereignty of our *Elect Head* and *Elect Foundation CHRIST JESUS*, by denying *Election*. And thou preachest down the *everlasting righteousness of GOD*, by denying its *imputation*; and thou preachest down the *omnipotence of GOD*, by denying our *perseverance* therein; and then thou cryest out *lo! here is CHRIST, in this secret chamber of imagery, but we believe it not, for thou tellest lies in the name of the Lord (b)*. Then thou callest thy name **CHARITY**, when in very deed thy name and nature is nothing but *thievery*. Thou hast *robbed GOD*, and thou hast robbed his *children of their bread*; this is a two-fold sacrilege. When wilt thou leave off this trade of *picking and stealing, lying and slandering?*

O ! thou walking pestilence ! creeping in darkness, when wilt thou pull off thy rough garment, and cease to deceive (c) ? What shall be done unto thee, O thou false tongue (d); thou speakest wickedly for GOD, and talkest deceitfully for him (e); out of thy own mouth have I judged thee, thou wicked servant; thou ownest thyself that thou locked the strong meat up in the cupboard, that they might work the more. Surely a sacrilegious Jesuit is two-fold worse than a *begging Friar*; thou art too proud to beg, but not too honest to steal. Thy wretched name, Universal, is only partial; thou regardest

(a) Mark xvi. 16.

(b) Jer. xxvii. 15.

(c) Zach. xiii. 4.

(d) Psalm cxx. 3.

(e) Job xiii. 7.

devils, rebels, hypocrites, and brutes, but hast no more mercy for the honest saints of God, than his unmerciful holiness of Rome, when, by the laws of his bloody inquisition, he has baptized and named them Heretics.

If a person comes to thine assemblies, who has learnt the Satanic trick of wresting scriptures, caviling against GOD's essential doctrines, a hater of the Elect, with a gloomy countenance, and a Nazaritish head, proudly boasting of his own perfection, though he gives GOD himself the lie to his face (a); yet he is the man that shall dwell with Moab, and Moab becomes a covert to him from free grace, which is supposed to be a spoiler. But if GOD sets a soul at liberty, he is cast out as an abominable branch, lest he should season others. If CHARITY cast out the salt, she has only the name, but loses the favour; and how is her family to be seasoned with it, when you say it is neither fit for your land, nor for your dunghill?

Old THOMAS BROWN, a weaver, at GAINSBOROUGH, in Lincolnshire, who sat among a society of universal lovers twenty years, in chains of guilt, with his ears charmed by the class leader, who had long entertained them with this vain repetition—“ Come my dears, let's up and be doing;” which was singing a lovely song to a heavy heart; GOD at last pitying his long captivity, applied this passage to him, with power and comfort: “ I will bring the blind by a way they know not, I will lead them in paths they have not known;

(a) 1 John i. 8.

I will make darkness light before them, and crooked things straight ; these things will I do unto them, and not forsake them."

The poor man feeling, and seeing the sweetness of this promise, went to the *class-meeting*, and shewed the *class-leader* the *promise*, and told him the joy it came with. The *class-leader*, who was almost *perfect in his own eyes* (Pope-like) snatched the *Bible* out of his hands, and asked him if he was going to turn *Antinomian* ; and told him to *work out his own salvation* ! when *God had worked in him both to will and to do*. A few days after, the *class-leader* went to him again, and finding him reading the *Bible*, took it away, which much distressed the poor soul ; who at last came to hear *me*, and *God delivered him* ; and ever since he has been rejected of all that imperfect society of *Universal Lovers*, because he by the *Spirit* is made *perfect*, even as *his heavenly Father is perfect* (a).

If *UNIVERSAL CHARITY* holds *universal redemption*, and says *CHRIST died for all*, why not for them who are *born again of the Holy Ghost*, as well as for *Cain and Esau* ? And if the *Bible* has no such doctrine as *reprobation*, nor the earth any such *inhabitants*, what will become of *TOM BROWN* ? *UNIVERSAL CHARITY* has cast him *out*, *excommunicated him*, and *reprobated him*. It looks as if *Universal Charity* had destroyed *God's prerogative of choosing and refusing*, only to establish his own sovereignty. But how a *building of hay, straw, and stubble is to stand*, established

(a) *Matt. v. 48.*

on the ruins of God's sovereign prerogative, I know not. If God's honour is trampled in the dust, *Universal Charity* has little room to expect he will exalt his. *They that honour me, I will honour; but he that despiseth me, shall be lightly esteemed (a).*

So the arm of the **LORD** there spoken of, to lead sinners into paths they have not known, is rejected; and free-will and human ability is established. Surely this is making the *law of God* of little effect, and the *Gospel of none*, by this old way of *tithing rue, anise, and cummin*, but neglecting *Mercy* and *Faith*, which ought to have been done (b). To forsake and hate a man, because the mercy of God has *lifted him up*, is a strange way of shewing *charity*: However, it is the way that Saul shewed his love to *David*. The **LORD** sent an evil spirit upon *Saul*, but stood by his servant *David*; therefore David must fly the court, or receive the javelin; *Saul* became *David's* adversary continually, because **God** was his friend.

However, *Saul* was not without charity, he exalted *Doeg the Edomite* for cutting off *seventy* of God's priests, and raised him from his former office of *deer-keeping*, into that of being *Lord of his household*: This place was the *price of blood (c)*. **UNIVERSAL CHARITY** shews her pity farther in *Saul*: There came up the *Ziphites*, and said to *Saul*, doth not *David* (the Calvinist) *bide himself with us?* now therefore, O king come down, according to all the desire of thy soul to come

(a) 1 Sam. ii. 30.

(b) Matt. xxiii. 23.

(c) 1 Sam. xxi. 7. and 1 Sam. xxii. 18.

down, and though he has done nothing amiss, yet our part shall be to deliver him up into the king's hand. This moved the bowels of UNIVERSAL CHARITY in Saul, and he said *blessed are ye of the Lord, for ye have compassion on me.* Ye blessed traitors, and Doeg the murderer, are my best friends.

But as for David, he is one of the *Elect*, the Spirit of GOD is in him, the *anointing on him, mercy is sure to him*, and the *oath of God secures him*, therefore I hate him. Yet the sovereign LORD GOD of Israel is with, and has chosen him; and by his faith he is *more righteous than I.* And GOD has given him the *kingdom by a covenant of salt, or grace, and has chosen him before me and all my house.* Therefore this sovereign Lord, and his chosen vessel, are the worst tormentors I have. And he will go for refuge elsewhere: *Seek me a woman with a familiar spirit (a).* For though he made God and Samuel his enemies, for *rejecting the word of truth*, yet he will have a friend somewhere, if it be the Devil himself; and as he was altogether for outside things, he will have Samuel's *mantle*, if he cannot have him (b).

Formerly Saul had, in his zeal for GOD, *cut off the wizards out of the land*; but when he saw the sovereignty of his Maker, in his choice of David, he goes to one of that number, even with a prayer in his mouth; *Divine to me I pray thee by the Devil (c);* but found, as Haman did by Zerish his wife, that he

(a) 1 Sam. xxviii. 7.

(b) 1 Sam. xxviii. 4.

(c) 1 Sam. xxviii. 8.

was to fall before this Israelite indeed, as Haman did before *Mordecai*, that is drop into *his own pit*, by his *own counsel*; however, as he had been a friend to Satan's family, and a lover of Doeg, and the traitorous Ziphites, Satan's dear daughter begins to comfort him: *Now therefore hearken unto the voice of thy hand-maid, and let me set a morsel of bread before thee, and eat;* but he in mock modesty refused; however she persuaded him.

Saul was a man very fond of his own righteousness being established before men; he requested Samuel to honour him before Israel, (though GOD had rejected him); his Royal self was so delicate, that he could feed on nothing but applause; he could not make a meal of CHRIST revealed in every sacrifice which he saw offered; but though he could not sup on the fatted calf in the Scripture, yet he could eat one dressed by the witch of Endor (a). UNIVERSAL CHARITY was partial in nature then, as well as now; if it hates poor old *Tom Brown*, yet it loves hypocrites. This appears in *Saul*; he will pursue the life of David through all *the thousands of Judah*; but if he finds the witch of Endor, he swears by the Lord God of hosts, *not to put her to death* (b), though God says *thou shalt not suffer a witch to live* (c). This pitiful principle had shewed its pity before in the salvation of *Agag* (d), but Samuel, that severe Calvinist, being void of universal charity, chopped *him to pieces*

(a) 1 Sam. xxviii. 25.

(b) 1 Sam. xxviii. 10.

(c) Exod. xxii. 18.

(d) 1 Sam. xv. 19.

before the Lord, or in his presence, as a thing that pleased him, because his sword had made women childless (a).

I once laid hold of some Hymns wrote by a Perfect Man, or one that talks at that rate, who is a great champion for charity, or universal love; and in that piece of poetry all Gospel Ministers, who declare the whole counsel of GOD, are styled children of the Devil in these words :

“ *Hear the hellish monster roar,*
 “ *For you Christ died, and not one more;*
 “ *His children listen to his call,*
 “ *And shout, Christ did not die for all.*”

Embassadors of peace are here called children of the Devil—and because CHRIST said he did not pray for the world, nor die for the goats—and told them they were not of his sheep—we adhering to this in the Bible, are called listeners to Satan; and preaching these truths, is called shouting for the Devil.—This is strange language for a perfect man—and if his charity is universal, he has a very odd way of shewing it to Gospel Ministers.

Though this man will not allow of GOD’s reprobating sinners for their wickedness, yet he will reprobate them that preach the truth :—This appears to be a revival of the old doctrine, calling *light darkness, and darkness light; sin holiness, and holiness sin* (b).

(a) 1 Sam. xv. 33.

(b) Isaiah v. 20.

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This wonderful Charity is so tender about the fall of man, that it cannot allow him to be totally depraved, but insists upon it, that Man has a power to do good—to come to CHRIST, and to improve that talent they brought into the world with them:— And it is declared that CHRIST's invitation for sinners to come to him, implies they have power to come, or else CHRIST mocks them with a fruitless call. I read that he called Lazarus, and I read that Lazarus was dead, and stank when he called him; and *where the word of that King went there was power* (a). The power was in the *call*, not in Lazarus; and I believe a sinner to be as dead in soul, as Lazarus was in body, and stinks worse by far, for Lazarus stank only four days: But he that says I am more holy than others, is a smoke in God's nostrils, and a fire that burneth all his days (b).

I know CHRIST says no man can come to me except the Father draw him (c), howbeit some say he has a power, or he is mocked with a fruitless call.— CHRIST says, *without me ye can do nothing*. Now, if we say he has power, and, out of charity to fallen nature, say much about the rectitude of his will, the dignity of his nature, and praise his unbiassed reason, as some call it, and lead him to believe these lies: where is the Charity of it? I cannot see he has any charity either to CHRIST, the Sinner, or himself. He has none to CHRIST, because he gives him the lie in

(a) Eccles. viii. 4.

(b) Isaiah lxv. 5.

(c) John vi. 44.

his word ; he has none to the sinner, because, though he has led him to trust in himself, yet he cannot deliver his soul, nor say is there not a lie in my right-hand (a) ? Nor has he any love to himself, for his false testimony makes him one that GOD hates. Six things doth GOD hate, yea seven are an abomination unto him ; a false witness that speaketh lies, and he that soweth discord among brethren (b).

This way of shewing universal love is mighty strange, because it only exalts the flesh, and nurses pride ; however, that man, though he indulges pride, and pleases the flesh, yet if his doctrines damn the soul, he has not shewed much charity ; for a faithful witness delivereth souls (c), but a false witness deceives his neighbour, as well as himself. A false witness shall not be unpunished, and he that speaketh lies shall not escape (d). I cannot see it to be a very charitable act to establish free agency among men (or rather confirm them in it) it has been established ever since Eve wanted to be as God (e). Free-will, what good has it done for souls, that Charity has so much to say in behalf of it ? Why it has rejected CHRIST ; Whom will ye that I release unto you ? Free-will, says Barabbas. What shall I do with Christ ? Free-will has delivered him out of envy, and desires a murderer to be granted unto them (f). And it is free-will to this day that rejects the sceptre of Grace.—We will not have this man to

(a) Isaiah xliv. 20.

(b) Prov. vi. 9.

(c) Prov. xiv. 25.

(d) Prov. xix. 5.

(e) Gen. iii. 5.

(f) Acts iii. 14.

reign over us, ever was, and ever will be its language.

Eternal life is in Christ, but Free-will won't accept it; "ye will not come unto me that ye might have life." I know none makes fairer promises than Free-will, nor performs worse. *Son go work to-day in my vine-yard; that's enough for a Free Agent, he wants no promises nor help—I go, Sir, said he (a); but we are informed he went not (b).* Israel of old told Joshua, *all that the Lord hath said we will do: But Joshua says ye cannot (c).* And so they found it; *for they sacrificed their children to Devils, and the land was defiled with blood (d).*

Is this Free-will established by UNIVERSAL CHARITY?—so it seems. *Then, O my soul, come not thou into their secret; unto their assembly, mine honour be not thou united: for in their anger against the truth they have slain many, and in their self-will they are trying to dig down the wall of free Salvation. Cursed be such anger for it is fierce, and such wrath against souls, for it is cruel; I will divide them in Jacob, and scatter them in Israel (e).*

I think a Free Agent is the worst enemy to his own soul of any living, and deserves the sorest punishment, because he boasts of his will, power, and profound knowledge—and says are we blind also?—It is an affront to tell him he is blind, yet they suffer

(a) Matt. xxi. 30.

(b) Matt. xxi. 30.

(c) Jof. xxiv. 19.

(d) Psalm cvi. 38.

(e) Gen. xl ix. 6, 7.

themselves to perish with all this noble stock. Scripture informs us all they that were invited to the Supper begged to be excused; and were all taken at their word, and excluded the feast. Not a soul comes in till a compulsion is sent out.—*Go, compel them to come in, then they come :—and bring them also, and the house was filled with guests.*—Well, we must leave them to the mercy of him who has said, *he that knows his Lord's will, and doth it not, shall be beaten with many stripes.*

UNIVERSAL CHARITY appears to me to be one that loves not GOD, nor regards the soul of men. Pray what right hast thou to send poor souls that feel their need of CHRIST, to the Church of England, I mean to such of them, as have nothing but blind guides in them? CHRIST says, *they shall cast you out of the synagogue,* but you drive them into it. So you drive these poor souls into the very mouth of divine reproof—*why seek ye the living among the dead?* CHRIST is not in a blind guide; he says, *come out from among them, and be ye separate.* But you teach men to say, *Keep ye among them, and be ye united.* This is a plain contradiction of God's word. However, *that man shall never be God's mouth, who takes not the vile from the precious (a).*

Where is thy love to souls, in sending them under blind guides? And when they come there, they pray to be delivered from blindness of mind. Thou teachest people to deny Election, and yet sendest

them to Church to pray GOD to make his Chosen People joyful. First, thou teachest souls to deny the doctrines of the Established Church, and then sendest them to church to confess them. They are taught to contradict GOD, and then sent to mock him. Surely *that Charity can be of but little use to my soul, that teaches me to give GOD the lie, and then draw out a wide mouth at him.* O Charity, thou *usest the tongue of the crafty, and diggest a pit for thy friends* (a)!

The whole work of UNIVERSAL CHARITY seems to be nothing else but reconciling CHRIST and Satan, Truth and Error, Saints and Sinners together. But *the throne of iniquity shall have no fellowship with GOD, nor they who frame mischief by a law* (b). For *what part hath he that believeth, with an infidel?* I don't know Paul, you must ask UNIVERSAL CHARITY this question, it is all *her* work. If a man was to bring into my house a troop of *wizards, witches, heathens, robbers, and murderers,* and unite those with me and my family, I should not think it a very charitable act: And those that couple CHRIST and Satan, will find nothing but wrath from him for their pains.

Surely the Saviour's family, which he received in Eternity, and *redeemed from among men*, are not to be thus jumbled together with Pagans; but all this is the noble effect of free-will, free-thinking, and UNIVERSAL CHARITY. Mr. Pope says, though GOD bound nature fast in fate, yet he left free the human will. And he has acted with GOD and his

(a) Job vi. 27.

(b) Psalm xciv. 20.

Saints, as all free-willers do, namely, stir heaven, earth, and hell together. But GOD's gulphs are fixed, and no free-willer shall ever *spread the sails* of human merit, nor *strengthen the Mast* of free-will, nor use the *Oar* of human power to cross that unfathomable gulph (a). “*And besides all this, between us and you, there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence (b).*”

It appears Universal Charity operates wonderfully on that learned body the Deists. They discover the same enmity against the Sovereign GOD of the Universe, and his revealed Word, as the Arminians or Papists do, but are as tender of rebels and brutes, as any on earth beside. I believe the doctrine of Pythagoras sprung from this root, UNIVERSAL CHARITY; and we have many in our days will advance errors to the destruction of many souls, yet are very tender of brutes and insects.

Not long ago I was in company with a very capital gentleman, (who makes a profession of CHRIST) with whom I was to spend the evening, and lodge that night. I found his head wonderfully stocked with the doctrines of the Millenium, or CHRIST's personal reign on earth a thousand years. I gave him to understand that I believed *the heavens must receive Christ till the restitution of all things (c)*; and that he would not appear till he arose from a throne of grace,

(a) Isaiah xxxiii. 23.

(b) Luke xvi. 26.

(c) Acts iii. 21.

but the door of mercy, and appeared on the throne of judgment ; however he had wonderful notions of the thousand years reign to come. I thought to-day I was to hear his voice—I also thought an heart established with Grace to-day, was better than a head stored with notions of a thousand years to come. However he brought many strange things to my ears about it, and he is welcome to them ; for my part, I must confess I love a religion that is nigher home.

Having sat awhile to have my head stuffed with these things—(only my *head* I say, for it went no deeper) the second entertainment was to be performed by **UNIVERSAL CHARITY**. As soon as she came forth, I expected something new and strange, as she is very pregnant with her witty inventions. Here I was told that this Millennium was to restore all things, brutes, fishes, creeping things, and insects ; all were to appear as when created, and he had some hope of their salvation too, and devils themselves not excluded. And the text of scripture he brought to prop up his fancy is : “*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever (a).*”

I sat and argued with him till one o'clock in the morning, but to no purpose ; he was too firmly established, to be moved with such weak arguments as

(a) Rev. v. 13.

mine ;

mine ; I therefore left him in his principles, and since that time I took care never to hear any more of them. This convinced me that Universal Charity is a *resident* in a carnal heart, but only a *visitor* to God's Elect. I know a gentlewoman who is wonderfully influenced by it ; she is like Saul of old, a Pharisee of the strictest sect, and charitable to all sorts, except those crawling mortals called *Whitefieldites* ; she cannot bear them nor their doctrine to be mentioned, but is very tender to any poor girl of the town, whom the foul disease has rendered incapable of busines ; but a poor honest married woman, who is rich in faith, though poor in pocket, would speed but badly if she went to her in the name of JESUS.

The innkeeper that we read of in Luke, appears to be one of this sort ; the inn was full, there was room for all but Joseph and Mary, they were of another lineage, therefore they must house in the stable, though the blessed Virgin was in the perils of child-birth.

I was informed a minister of the church of England once went, on the thirtieth of January, to preach King Charles out of purgatory ; in which discourse he painted the Presbyterians in very sable colours, but drew the King in very pathetic lines. Where he took his text I know not, but we all know that the Bible says nothing against an honest Presbyterian, nor any thing in behalf of the author of Massacres. However, this discourse was not without effect ; an aged woman, who sat very attentive to hear what

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the Bible, or rather the Priest, had to say, had her bowels of Universal Charity so moved with sympathy, that her cheeks were all bedewed with tears, and yet so incensed against the Presbyterians, that she declared to an old Diffenter (who sat next to her) that if there had been a Presbyterian as near her as he was, she would have run her knife into his heart.

It was well for the man that informed me, that she was ignorant of his being one of that number. **UNIVERSAL CHARITY** always flows two ways ; it runs up in *rebellion*, but down in *compassion*. I believe Herod was not destitute of **UNIVERSAL CHARITY**—he was very tender of his brother's wife—he could take her to his own bed, rather than send her home in the dark ; and a great rewarder of fleshly excellency ; he offered half his kingdom to reward a dancing foot ; but in the matter of John (the Calvinist) he was rather severe, as it generally happens with Universal Lovers.

It is common in our days to see a pack of lap-dogs in the coaches of childless women, taking up the room of crippled infants :—I have some reason to suspect that Ahab had got many of these hairy passengers in his chariot, which caused Elijah, the salt of the earth, and chariot of the nation, to run in the storm to Jezreel ; and very likely the blood of the king was a supper for his own dogs. I am told many in play-houses will sit quite dissolved at the tragic scene of Hector dragged round the walls of Troy ; and also at the scene of fair Eleanor's fatal

end; but they can read all the agonies of a Suffering Saviour, who was the man that bore our sorrows, and was acquainted with our griefs—who bore our sins, and that wrath due to us on that account;—yea, these tender spirits, which are so pitiful to *Cain, Esau, Ahab, Judas, King Charles I. fair Eleanor, Hector, and Dogs,* can hear of a Saviour's groans, temptations, persecutions, and bloody sweat, and yet shew no more signs of compunction than a flint; therefore the sable canopy of the heavens, the blushing of the sun, the convulsions of the earth, the phænomenon of the cleaving rocks, the rending of the veil, the confession of traitors, and the resurrection of many dead bodies, stand upon record, to give these hypocritical candidates for **UNIVERSAL CHARITY** an everlasting rebuke.

Mr. **CHARITY**, thou appearest to be an *enemy* both to God and man; and I believe, upon an impartial trial, we shall find thee a chip of the old block.

We know Satan told our first parents, *they should be as Gods, knowing good and evil*, if they would cast off God's *easy yoke* of obedience, and credit a *lie*; and **UNIVERSAL CHARITY** labours hard to confirm his words. Some, under the mask of **UNIVERSAL CHARITY**, have crowded whole troops of apostates among the *redeemed flock of Christ*, and excommunicated and reprobated others, *whose names are written in Heaven*: this is aiming at divine *Sovereignty*.

Others are taught to trust in *their own righteousness*, which

which GOD calls *filthy rags* (*a*) ; and to reject the righteousness which GOD has provided (*b*) ; this is going about to establish a righteousness of the sinner's own (*c*), on the ruins of the Saviour's obedience, which is to make many righteousness (*d*) ; and what is this but contending with the Saviour to know who is to bear the incommunicable name of JEHOVAH OUR RIGHTEOUSNESS (*e*) : To tell a sinner he is perfect in the flesh, is teaching him to reject daily dependence on sovereign grace, and is in effect leading him to mimic the self-existence of God. Some are taught to reject many of the essential truths of the Bible, and to believe contrary to the sense of others ; and this is aiming at infinite wisdom, in attempting to be wise above what is written.

That man who denies the Sovereignty of the ALMIGHTY, and calls his absolute decrees *horrible*, in order to establish his own *free agency*, and cries down God's acts of discriminating Grace, to exalt *free-will and power*, acts worse than all the thousands of Babylon, and offers such indignity to the GOD of heaven, as was never offered to Nebuchadnezzar for all the decrees he published. And what is this but laying violent hands on the *sceptre of CHRIST*, aiming at his *throne*, and invading his royal prerogative ? and he who boasts of will or power to do any thing truly good, which GOD himself is not the doer of, has

(*a*) Isaiah lxiv. 6.

(*b*) Isaiah xlvi. 13.

(*c*) Rom. x. 3.

(*d*) Rom. v. 9.

(*e*) Jer. xxiii. 6.

quite forgot by whom he subsists, and is aiming at the omnipotence of his MAKER (a).

And he who cries down the *testimonies of GOD*, and exalts himself as infallible in the judgments of the ignorant, has quite forgot that *every man is a liar* (b), and in effect says *I am the truth*; and that man who by uttering error against the *LORD*, insinuates himself into the affections of sinners, and establishes himself there, on the denial of *CHRIST's* particular *redemption*, becomes to such a foul an *idol set up in the holy place of CHRIST*, (*where none ought to stand*) provokes *the Lord to jealousy* (c), and in effect *shews himself to be GOD*, and says thou *shalt love me with all thy heart*.

We all know that *GOD* tells us to forsake them who *have a form of godliness, but deny the power thereof* (d), and not *seek the living among the dead*, or think to gather *grapes of thorns, or figs of thistles*; therefore that man who tells us to *feed on husks*, rather than hear them who declare the whole counsel of *GOD*, and to stick to the *form*, rather than adhere to those preachers who declare all the *power to be of GOD, and not of themselves* (e); has cast off all the *yoke of obedience*, is exalted in the *scorner's chair*, and has assumed the *seat of the eternal LAWGIVER*.

Some boast of ability to *keep the law*, and to *arise and shake themselves from the dust, to create in themselves a new heart, &c.* and he that can do this is a *creator*.

(a) Job xl. 9.

(b) Rom. iii. 4.

(c) Ezek. viii. 3.

(d) 2 Tim. iii. 5.

(e) 2 Cor. iv. 7.

However, all the Gods that have not made the heavens and the earth, even they shall perish from the earth, and from under the heavens (a). That preacher who advances any doctrine contrary to the plain scriptures, disannuls his Maker's counsel, attempts to bring his MAKER a pupil to his feet, and is endeavouring to teach GOD knowledge (b).

To lessen any command of the law, or mitigate the severity of the threatening, is an affront offered to vindictive justice, and blunts the keen edge of her glittering sword (c). To teach men that doctrine of final apostacy from the reigning grace of GOD, when a man is made a happy partaker thereof, is a most cruel reflection cast on the stability, faithfulness, and truth of GOD, and is in effect giving him the lie in his promise, and declaring him perjured in his oath (d). And that man who declares our standing in God's favour to consist in our being faithful to grace received, or improving our natural talent, and that Redemption is sure to all who perform these conditions, whether sheep or goats, plainly contradicts the Saviour, who says, *I lay down my life for the sheep*, and gives his dying testimony the lie; when with his last breath he said it is finished.

Wonder, O heavens, and stand astonished O earth at this!
Here is an infernal mask called **UNIVERSAL CHARITY**
which passes current with thousands for the covering of

(a) Jer. x. 11.

(b) Job xxi. 22.

(c) Deut. xxxii. 41.

(d) Isaiah liv. 9.

GOD'S ETERNAL SPIRIT, though **God's woe is unto him that wears it (a)**. Blasphemy is uttered against God, *bis temple on earth*, and all the elect in *heaven (b)*, and worms are establishing themselves on the dishonoured, abused, and trampled perfections of the ever **BLESSED DEITY**, while lies, and *doctrines of devils* pass for an *everlasting gospel*. The sovereignty of **GOD** is trodden in the dust, and *free agency* is established thereon. *The omnipotence of GOD*, and his eternal *fore-knowledge of the elect*, is trampled upon, and man's *wisdom* and *power* to improve his talent is established thereon. The omnipotent arm of the **ALMIGHTY**, which leads a sinner out of *the world (c)*, keeps him on in **GOD's way**, and is promised to bring him *safely through*, and not to suffer him *to be cast down*, (that is to hell) even *though he fall (d)*; is cried down by a public *bellman*; and the excellency of human power to stand, or finally fall away, is established thereupon. *The faithfulness and truth of GOD in his oath and promises*, made sure to **CHRIST** and all his seed (*e*), are trampled down in the streets, and final apostacy from *life and everlasting love* is established thereon. The perfect *obedience of CHRIST*, who thought it no robbery to be equal with **GOD**, yet took on him the form of a servant, and became obedient to magnify the law which we had broken, and whose *obedience alone is to justify many (f)*, called of **GOD an everlasting Righteousness**, which is unto all,

(a) Isaiah xxx. 1.

(b) Rev. xiii. 6.

(c) Isaiah xliii. 16.

(d) Psalm xxxvii. 24.

(e) Isaiah lix. 21.

(f) Isaiah liii. 11.

and upon all that believe (a), is called *imputed nonsense* ; and pharisaical *righteousness*, which sets a finner farther from heaven than *publicans and harlots*, is established on the ruins thereof (*b*).

The eternal power of God, who has promised to make his chosen people *willing in his own appointed day (c)*, is rejected, and *self-will*, which *speaks evil of dignities*, is established thereon (*d*). The blessed Holy one of Israel, who alone is *holy*, and whose prerogative it is to *sanctify* all the *elect (e)*, has got many co-partners, and *sinless perfection* is set up in trade against infinite purity.

The chosen *vessels of mercy* are in public print called children of the hellish monster, while numbers in hell are contended for. Preaching particular redemption is called ‘*listening to the Devil*,’ and obeying his voice; but contending for *traitors, apostates and rebels*, is called *Charity*. But how the *everlasting Father* will approve of his own children being condemned, disinherited, and excommunicated, and fathered on the Devil, and bastards brought in their room, I know not; but we believe as the *Father of the faithful* could not prevail to keep his bastard in the house with Isaac, we have no room to suspect a Pope will be able to bring *Judas* in, whom the Saviour so long ago delivered up to the *Devil*.

(a) Rom. iii. 22, Dan. ix. 24. (b) Matt. xxi. 31.

(c) Psalm cx. 3. (d) 2 Peter ii. 10.

(e) Eph. v. 25.

But is it not strange that the infallibility of a creature, who is *unstable as water*, should be set up in man's judgment before the *whole counsel of God*; and that a person who contends for the damned in hell, and who by his acts sets himself *above all that is called God, or worshipped*, should be revered, while the *sovereignty, the election, the righteousness, the wisdom, goodness, and strength of God*, are rejected and abhorred.

If a *building of hay, straw, and stubble*, consisting of no other materials than traitors in *rebellion against God*, carried up in a *mystery of iniquity*, cemented together with a system of *inconsistencies*, established upon the dishonoured and abused perfections of the infinite Trinity, growing up into the likeness of an unstable worm, boasting of *infallibility and sinless perfection*, and defended by *lies, hypocrisy, deceit, and errors repugnant to all the truth of God's revealed will*—I say, if such a mystical fabric and fabricator do not sink in eternal ruins together, we have good ground to hope that whores, rebels, murderers, thieves, and sodomites will safely attain eternal glory. For what is murder, persecution, thieving, adultery, and sodomy, together with all other abominable works of the flesh, when compared to the above mystery of *spiritual wickedness in heavenly things*?

But all this is done in Charity to flesh and blood, while the souls of sinners *are perishing for want of the true knowledge of God*. This is called love to sinners, and labouring hard to propagate errors (though he

he damns souls) is called liberality. But God says, “*the vile person shall be no more called liberal, nor the churl said to be bountiful; for the vile person will speak villany, and his heart will work iniquity to practice hypocrisy, and to utter errors against the Lord, to make empty the soul of the hungry, by withholding the strong meat from them, and he will cause the drink of the thirsty to fail (a), by doing despite to the Spirit of Grace.*”

To teach souls to deny the stability of the *Covenant*, is setting them to rebel against the *immutability of God in his counsel*, and is sapping the *foundation*, and battering the *bulwarks* both of the *triumphant and militant church*. To teach sinners to believe an *imperfect righteousness* can justify them, is to overthrow the *law*; and to deny an *imputed righteousness*, is making the *gospel a fable*.—*I am not, says Paul, ashamed of the gospel of Christ, for therein is the righteousness of God revealed (b)*. Whoever that man is, that commits this spiritual wickedness in profound ignorance, is a *novice*, and ought to stand aloof from the *ministry*; and he that doth it *wilfully*, hath cast off the *reins of fear*, runs loose in the perilous path of *presumption*, and is guilty of the great *transgression (d)*.

UNIVERSAL CHARITY, I perceive thou art no friend to God, and upon a strict trial thou wilt appear no friend to man. Out of pretended charity to fallen nature, thou endeavourest to make the best of a bad matter, lest thou discourage fallen mortals.

(a) *Isaiah xxxii. 56.*

(b) *Rom. i. 16.*

(c) *Psalms xix. 12, 13.*

So thou tellst them they are not without some power, and he that credits this, is taught to reject the *arm of the LORD*, and slight the petition of the Psalmist, *hold thou me up, and I shall be safe (a)*.

Teaching man to deny the final perseverance of a saint in the *strength of the LORD*, because of his infirmities, is weakening his confidence in sufficient grace, and long-suffering of GOD. This doctrine is an enemy to faith, a nurse to unbelief, and a handmaid to the Devil.

To tell a man his works are *profitable* to, or can be available with GOD, is disfiguring the *beauty*, and lessening the value of sovereign *mercy*. Setting sinners to boast of power to make themselves *clean*, is setting them to reject the fountain GOD has opened for *sin and uncleanness (b)*; and to tell a man he has power to come to CHRIST, chuse him, and lay *hold of him*, is teaching him to give the Saviour the *lie*, and to reject the attracting cord of *everlasting love—None can come to me except the Father draw him*.

And he who is taught to boast of *free-will*, is taught to reject the *day of God's eternal power (c)*. He who is taught to believe he is perfect in the flesh, makes the *groaning petitions* of the HOLY GHOST, and the *intercession of JESUS CHRIST* of none effect to him. That man that denies any plain truth, rejects the *counsel of GOD*; and he that appears so infallible as to alter it, is too proud to submit to the prophetic office

(a) Psalm cxix. 117.

(b) Zech. xiii. 1.

(c) Psalm cx. 3.

of CHRIST ; and he who will not allow CHRIST to chuse or refuse whom he pleases, in a sense justifies the ancient saying of rebels, and tells CHRIST he shall not reign over him. He who makes the best of man's fall, lessens the benefit of the *Cross*, and he who can pay one *mite to God*, rejects the gospel surely. *He that is whole needs no physician*, and he that is not totally *lost*, is never like to be *saved*. All these are towering *imaginings*, that exalt themselves against the knowledge of GOD ; a man drunk with such phantoms, has lost his *senses*, and he that dies in them is in a fair way to lose his soul.

If this is the human system of Arminian *grace*, and they preach final apostacy from this, they speak the truth, we agree with them ; we are as sure that a *building of hay, straw, and stubble, will suffer loss*, as we are that the *building of mercy shall reap everlasting gain* ; and we no more doubt of lies being established in Hell, than we doubt of *truth being settled in Heaven*.

Another crime committed by UNIVERSAL CHARITY, is her counterfeiting the graces of God's Spirit, but I suppose these labels are tied to the mouth of their *sacks*, in order to vend the *tares* the better.

They talk wonderfully about *faith*, but finding them deny the doctrine of *election*, and fighting against it, we readily conclude theirs is not the *faith of God's elect* ; and as their faith is allowed to *fail*, we know it is not the *faith CHRIST prayed for* ; because some honestly affirm that their faith makes them children of GOD to-day, but they may be children

children of the Devil to-morrow. We know this is not that *faith* which leads from *death to life*, because such believers are *never to come into condemnation*; they *have everlasting life*. *The faith of GOD's elect fights against, and overcomes the world*; but Arminian *faith* fights for the *world*, and tries to overcome the *righteous*.

If they talk of *repentance*, they are sure to set the cart before the horse; *repentance*, such as it is, comes first, and *faith* creeps along afterwards, to help this poor lame dog over the stile; and when this *faith* has done its office, no *righteousness* is *imputed* to it, or to the possessor of it. GOD has promised an *everlasting righteousness to faith*, and *faith* is the hand to put that *robe* on—it is *unto all, and upon all that believe*; but Arminian's *faith* is not a hand, but a *covering*: so man's fancy stands as a rival to the spotless obedience of CHRIST, which alone *makes righteous* (a).

However we know *faith* in the justice of GOD comes first, spiritual convictions next, *faith* in an *imputed righteousness* is felt next; *pardon and peace* appears the fruits, or *effects of it*; the sanctifying and comforting influences of the HOLY GHOST sweetly operate on the soul, and then evangelical *repentance* flows in to bring up the rear. “ *I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: From all your*

(a) Rom. v. 19.

filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: And I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." And now comes in gospel repentance. " Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities and for your abominations."—And now all boasting is excluded.— " Not for your sakes do I this, saith the LORD GOD; be it known unto you: be ashamed and confounded for your own ways, O house of Israel (a)."

If they talk of patience, it is only patience in suffering, to establish their own righteousness; it is not the patience of CHRIST, for that is exercised under suffering for the sake of a righteousness already received. Nor to get one, or establish one of our own, but to hold fast one freely given. Patience under suffering for the truth is the patience of CHRIST; but patience to bear up under just and godly rebuke, for persevering

(a) Ezek. xxxvi. 24, 25, 26, 27, 28, 29, 30, 31, 32.

in the work of *error*, is the patience of *Satan*, and is exercised in his *cause*.

If they talk of *love*, it is not that love which delights in the excellent of the earth, and in such as excel in virtue; but a love that is warm only for rebels and traitors, but hates the *elect of God*. Surely he that hateth his brother, because he holds the truth of God's election, is a murderer; and no murderer hath any part in the kingdom of God and of Christ. This UNIVERSAL CHARITY is not of God, but of the world, because it hates the elect, and loves the world; and if the elect were of the world, UNIVERSAL CHARITY would, with the world, *love her own*:

If one possessed of UNIVERSAL CHARITY mentions, or pretends to *humility*, it is not that humility which God clothes a soul with; a saint in true humility has the eye of faith fixed on a reconciled God in the person of Christ; and at the same time feels the benefits of the Cross flowing in on the heart, and the testimony of God's Spirit witnessing; this makes it rejoice with a joy never to be described by mortals; and at the same time reflecting on Moses's rigorous brow, Sinai's awful storm, Perdition's yawning jaws, Wrath's invenomed arrows, and Tophet's endless flame; this makes a soul tremble, though under a sense of pardon signed and sealed. Yea, tremble to think and see how nigh it was to everlasting burnings, when mercy helped it up; this is rejoicing with trembling, and a man always does this work in a robe of true humility.

But

But Arminian humility is quite another thing, it consists of a gloomy countenance, and a dejected look filled with *dismay*; inwardly fretting, because Moses will not accept of imperfect obedience, nor lessen the *task* of bricks which they are making to *build* their mystical *Babel*; in which they shall have no better success than their ancient brethren *had*, who became a butt for laughter, and so shall *these*; all that behold *them* shall begin to mock, saying, *these men began to build, but had not wherewith to finish* (*a*).

Such feigned humility was found in *Ahab*, when the artillery of heaven rattled in his ears for stealing his neighbour's vineyard; and such humility is a mask put on to deceive the souls of the simple, who think a fallen countenance, a gloomy visage, affected speech, a plain suit of apparel, and words smoother than oil, (though at war with God in the heart) is the humble garb of a redeemed sheep, when at the same time all their grief is, because their self-righteous spirits cannot make the ALMIGHTY stoop to allow of their boasting. This is the foolishness of him who perverteth his way, and whose heart fretteth against the LORD (*b*).

A rebellious spirit, at war with God's decrees, under a sense of the venom of guilt, and the wrath of God revealed and felt in the conscience, is the root that produces all this feigned humility. But the humility of a saint, who is under the influence of everlasting love, is filled with self-loathing; and stands asto-

(*a*) Luke xiv. 29.

(*b*) Prov. xix. 3.

nished at the lot of eternal election falling into his lap (a). This humility makes the face to shine, fills the heart with consolation, as a bottle that has no vent (b), while the secret flame of everlasting love makes the soul melt like wax, till the second Adam's image appears in all his features on such an happy soul; and all his words come forth seasoned with grace, and drop like dew, while he ascribes Righteousness to his MAKER.

A true virgin soul carries the law of kindness on her tongue, but casts not her pearls before swine; loves the Saviour with all her affections, but shews no pity to Devils, nor contends with her Royal Head in the behalf of traitors; and leaves the posherds to strive with the potsherds of the earth, but escapes the woe due to them who strive with their MAKER (c).

The hope of Arminianism seems to me to differ much from the hope of the gospel, because it allows that CHRIST died for all men. But CHRIST declares the gates that lead to destruction receive the greatest number of them (d). If this be true, some are in Hell for whom CHRIST died; in which case there must have been a deficiency in the price, the Surety paid, or else it reflects on his wisdom, and supposes him outwitted by the serpent, who, through his subtlety, has got legions in his possession, which was the Saviour's own by purchase. It does not reflect on his wisdom only, but on his power also, who could not hold

(a) Prov. xvi. 33.

(b) Job. xxxii. 19.

(c) Isaiah xlvi. 9.

(d) Matt. vii. 13.

them committed to him ; because *the gates of Hell have prevailed*, and many are plucked out of his hand (*a*).

It seems likewise to reflect cruelly on the *Justice of God*, who drew his *sword*, and sheathed it in the great *Shepherd* (*b*) ; and *spared him not* in the least, or abated one mite of the *debt* (*c*). And it is plain *Justice promised by the blood of his covenant, to send forth the prisoners out of the pit, in which was no water* (*d*) ; and further, to be *faithful and just to forgive us our sins, and to cleanse us from all unrighteousness* (*e*).

If Arminian hope is fixed on a *surety*, which *bath not*, or *cannot pay the debt* ; or, if it is fixed on a *mutable Saviour*, and has no laws to encourage it, but such as demand a debt *twice*, first of the *surety*, and then of the *debtor* ; first send them out of the prison of sin on the *surety's account*, or, in their own words, make them sons of *God* by grace to-day, and, after all this, let them fall away, and lock them up in *Hell* to all eternity, until they can pay the utmost mite of what was paid long ago ; what establishment is here for *hope* ? I answer, a hope founded on such *doctrines*, is just as stable as a feather in a whirlwind.

However, we have many who are *hardened enough*, through the *deceitfulness of sin*, to advance such *lies in the name of the LORD*, and father them upon him ; and it is enough to make the flesh of those, who entertain any thoughts worthy of *God*, to *tremble* ; and

(*a*) John x. 28.

(*b*) Zech. xiii. 7.

(*c*) Rom. viii. 32.

(*d*) Zech. ix. 11.

(*e*) 1 John i. 9.

those who keep silent at the report of such indignity offered to GOD, ought to be rebuked by every *stone* in the streets. But what has this hope, which is founded on *falsehood*, to do with the hope of the *Gospel*? I answer, just as much as the *throne of iniquity has to do with a throne of grace*.

However, the Arminians honestly own their hope may be lost ; and we verily believe it to be as they say, that a man may be a perfect man in this *false-hope* state to-day, and be in Hell to-morrow. But the *hope of the gospel* is quite another thing ; CHRIST crucified is the only hope set before us, and he who takes *refuge in him*, doth not tumble into Hell, but is said to fly from the wrath to come, (mark, to fly from it) not into it : he who hopes in CHRIST is not to be disappointed of his hope. But the hope of Arminianism has (it is to be feared) disappointed many ; and no wonder, when it is founded on a conditional promise, a withered arm of impotent free-will, in co-partnership with a weak and mutable saviour.

But the hope of a Christian is an anchor which is cast into the immutable and unchangeable GODHEAD, and its flooks take hold within the vail of CHRIST's flesh, and is sure and steadfast to every chosen vessel of mercy (a). The Lord is the hope of his people, and the strength of the children of Israel ; and if an Israelite indeed loseth his hope, or fails of the grace of GOD, and the glory which grace is an earnest of, and be-

(a) Heb. vi. 19.

cast away, the **LORD** himself must fail. However he never hath failed them that trusted in him as yet (a), and it is time enough to cry out against him when we find he has.

Though David says, *doth his promise fail for evermore, and hath the **LORD** forgotten to be gracious*; yet he is honest enough to own, *this was his infirmity* (b); and surely that man is a *blind guide*, who cannot distinguish between the *infirmities of the flesh, and the glorious and everlasting gospel of the SON OF GOD*.

If we examine the *peace* maintained by **UNIVERSAL LOVERS**, we soon shall see it has nothing to do with the *gospel*. The *peace* which the *gospel* proclaims is a *reconciliation between GOD and sinners*, which *peace* was made by **CHRIST our mediator**, by the *blood of his cross* (c); therefore *he is our peace*, **GOD** pre-ordained him so to be (d). **CHRIST** paid our debt of *obedience* to the law, removed its *curse*, and took it out of the way of every believer; and by his death he paid our debt of suffering to *justice*, which had long since declared, *that the soul that sinneth, it shall die*.

Having thus by his obedient life *magnified the law*, and by his death paid our debt of suffering to *justice*, a *throne of grace* is established on *justice satisfied*, *truth cleared*, and *judgment fully executed*. *Judgment and justice are the habitation of his throne*, while *mercy and truth go before his face*; from this *throne* he speaks *peace to them that are afar off, and to them that are*

(a) *Josh. xxi. 45.*

(b) *Psalms lxxvii. 8, 9, 10.*

(c) *Col. i. 20.*

(d) *Isaiah xxvi. 12.*

nigh, and believers shall be blessed with the abundance of peace so long as the moon endureth: and it must be so; for CHRIST is the *prince of peace*, and to us it is proclaimed freely—*my peace I give unto you, not as the world giveth give I unto you:* Thus is peace for ever proclaimed between GOD and the *elect*, between the *elect* and their own *consciences*; yea, between the *elect* and the *beasts of the field* (a), and between one *chosen vessel* and another.

And when by faith we *please God, our enemies are to be at peace with us;* that is to say, God awes the hosts of persecutors, and makes them lay down their rebel arms, and *keep silence*; while poor saints, almost wearied out with the long fatigues of war, may *renew their strength*, and rally their forces for a fresh attack.

But what has the peace of UNIVERSAL LOVERS to do with this peace proclaimed in the *gospel?* Surely nothing at all: those who contend for the *house of Ahab and Jezebel*, have nothing to do with this *peace*. Our answer to such is, *what hast thou to do with peace? get thee behind us; we are at war with Ahab and his bloody house, because the witchcrafts of Jezebel are so many.* But these UNIVERSAL LOVERS call the decrees of GOD *horrible*, a language that favours of such *rebellion*, as no man dare offer to an *earthly prince*; and maintain an impious war with the sovereign LORD of heaven, rebelling against his *laws*, and fighting against all the *loyal subjects of grace*, (who are humbled to bow to

(a) Job v. 23.

his sovereign will) and making reconciliation between the church and Jezebel.

This is making peace where GOD has declared war; *I will put enmity between the church and the serpent, between Christ, the woman's seed, and the serpent's seed;* and these are to bruise each other; and surely CHRIST never came to contradict his Father's will, but to delight in it, and do it. *I am not come to send peace on earth, but a sword and a fire, and what will I, if it be already kindled?* From henceforth there shall be five in one house divided, three UNIVERSAL LOVERS against two lovers of GOD; and the nigher they are in the bonds of nature, the hotter shall be their war; *a man's foes shall be those of his own house.*

However, we must leave these Universal Lovers to shift for themselves, for they neither fight for GOD, for his laws, nor yet for the church of England. If they fought for GOD, they would not fight against us, and help the ungodly. “*And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem, and Jedu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless there are good things found in thee (a);*” and it was well for him that GOD’s decrees were found in him.

Thus it appears that UNIVERSAL CHARITY fights not for GOD, but helps the ungodly; nor doth it

(a) 2 Chron. xix. 1, 2, 3.

fight for GOD's laws ; a man who is up in arms against his Maker's decrees, and contending for *apostates* now in hell, can never be said to *love God with all his heart, with all his soul, with all his mind, and with all his strength* ; nor can he be said to *hate Father and Mother, wife and children, and his own life for CHRIST's sake* ; and if he cannot, he is not worthy of him.

UNIVERSAL CHARITY, notwithstanding all its pretensions of love, is no friend to the *Church of England*, or to them that are in it ; for it teaches them to deny her doctrines, and yet cleave to her walls ; it cuts off her *breasts of consolation*, and then tells us to stick to her *carcass* ; surely this is a strange way of shewing charity. The church of *England* tells me in her catechism, that I am wholly unable to come to CHRIST, though he commands me, or to love God, though I am bidden, or to serve him, though it is for my *life*. “ *My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer.*” Universal Charity contradicts this, and says CHRIST's calling me implies I have a power to come, or else CHRIST mocks me with a *fruitless call*.

However, the spouse could reconcile CHRIST's call, and her own weakness very well together. *Arise my fair one and come away, says CHRIST.—Draw me, and we will run after thee, says the spouse* ; she turns his command into a petition, and obtains an answer.

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Universal Charity teaches me to call CHRIST's Righteousness imputed *nonsense*, and to boast of perfection in myself; and then warns me never to forsake the church of *England*. But is this charity, to send me wrapped up in my own righteousness, and boasting of my own perfection to the LORD's table in the church of *England*? Surely, if I go there in this manner, I shall carry lies in my mouth; for it teaches us to say, “*We do not presume to come to this thy table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table, &c.*” Strange language this, for a perfect man taught to despise his Maker's Righteousness! Such souls have no right to approach the LORD's table, or to join the *church service*; because it forbids “*dissimblers with GOD.*” No man, perfect in himself, has any right there, but such as “*are heartily sorry for their sins, and who can say the remembrance of them is grievous, and the burden of them intolerable.*” He that is taught to deny election, is instructed to deny the church catechism, which teaches, “*I believe in God the Holy Ghost, who hath sanctified me, and all the elect people of GOD.*”

How can a man join with the church service, and say, *endue thy Ministers with Righteousness, and make thy chosen people joyful;* when he denies it in his heart, drawing nigh to GOD with the lips, and honouring him with the words of election and imputed Righteousness, while the heart is far from him as a Sovereign, and as the justi-

fier of the ungodly, is only worshipping him in vain? If a man is taught by Universal Charity to deny and detect the *doctrines* of God, and then sent to tread God's courts in falsehood, and *compass his Maker about with lies*, to *cloak his manifold sins* with sinless perfection, and thus to *dissimble them before the face of ALMIGHTY GOD our heavenly Father*, goes the only way to rush into the *greatest damnation*, which they are threatened with who are *hypocritical mockers in worship*. If the subjects of Universal Charity have any better doctrine than this, let them now declare it, or for ever hold their peace.

If we compare this Universal Charity with the copy Paul gives us of the love of God, we shall find it as contrary to *that*, as its doctrines are to the established church. Paul gives us a true portrait of divine Charity, or love, in 1 Cor. xiii. 1. “*Though I speak with the tongue of men and of Angels*,” though I speak with all the eloquence which the wisdom of this world teacheth; and though I talk of holiness and sinless perfection as much as an elect Angel could do, yet if “*I have not charity*,”—if I am not a happy partaker of the electing and everlasting love of God, and am not brought to love God above Self, and to love God's chosen vessels above all apostates and traitors, I am nothing but (base metal) “*sounding brass*,” or a noisy instrument about charity, compared to a “*tinkling cymbal*.”—“*And though I have the gift of Arminian prophecy*,” as Mr. Bell had, and could tell when London would be destroyed by an earthquake,

so that I could drive thousands into Hyde-Park to escape it; “*And though I understand all mysteries, and have all knowledge,*” so that I could contradict Mr. Toplady, Mr. Hervey, Mr. Whitefield, old John Calvin, the Prophets, Apostles, and even CHRIST himself (as was before hinted) as some in our days do, yet *I am nothing.*

“*And though I have all faith, so that I could remove the mountains of guilt,*” and *indwelling sin also;* and declare a fallen wretch as perfect in the flesh, as God is perfect; yet if I have not the discriminating love of GOD in my heart, “*I am nothing;*” nothing but a deluded sinner in rebellion against GOD. “*And though I give all my goods to feed the poor,*” in order to make up my own righteousness, and bring in my Maker debtor; and “*though I give my body to be burned,*” or shew such charity for sinners, as to wish “*my part taken out of a Saviour’s blood, unless it streamed for all the race,*” yet all this shew of fleshly affections which exalt me so high in the esteem of sinners, “*without the love of GOD in my heart, profiteth me nothing.*” “*Charity suffereth long,*” and endureth all things for the elect’s sake (*a*), “*and is kind,*” especially to the household of faith (*b*), in feeding them with true knowledge and understanding (*c*).

“*Charity envieth not*”—envieth no man for his faithfulness in *declaring the whole counsel of GOD* (*d*);

(*a*) 2 Tim. ii. 10.

(*b*) Gal. vi. 10.

(*c*) John xxi. 16.

(*d*) Acts xx. 27.

or

or his being “*valiant for truth (a).*” “*Charity vaunteth not itself*”—vaunts not about improving a natural talent, being faithful to grace received, or despising an imputed Righteousness, in order to assist a sinner in establishing his own web, on the ruins of his Saviour’s obedience. “*Is not puffed up*” with a vain notion of free agency, nor with a vain conceit of fleshly perfection, nor of infallibility, but says, he that thinketh that he knoweth any thing, knoweth nothing yet, as he ought to know. “*Doth not behave itself unseemly,*” in crying down every preacher’s reputation, nor teaches any to deny the doctrines of the Bible. “*Seeketh not her own glory,*” (nor teaches any to speak *vain visions out of their own hearts*) but the glory of him who sent her; nor allows men to establish themselves in the judgment and affections of sinners above CHRIST and his truth. “*Is not easily provoked*” under just reproof when given; “*thinketh no evil*” of them who preach eternal election, and contend for the stability of GOD’s everlasting covenant, and the glorious privileges of it.

“*Charity rejoiceth not in iniquity*”—Rejoiceth not because errors are abundantly propagated, and advocates for them are increased; shews no joy at the world’s wondering after the *beast*; takes no delight in parties made and armed with rebellion against GOD, “*but rejoiceth in the truth.*” Rejoiceth when eternal election is revealed to a poor sinner, and makes his soul

(a) Jer. ix. 3.

"rejoice that his name is written in heaven (a)," and shews him his witnesses there, and his record on high (b). Rejoiceth in the enjoyment of an imputed Righteousness, which fills the soul with joy and peace in the faith of it (c); rejoices in the truth of a saint's persevering, and makes him go on his way rejoicing, and praising God with joyful lips (d); gives the saint a full persuasion of his safe arrival in glory, and tells him he shall return with songs and everlasting joy upon his head (e).

"Charity beareth all things."—Beareth all oppositions, temptations, and reproaches from false doctors, and all the arrows shot from their bows, rather than give up one grain of God's truth to their fancy. *"Believeth all things."*—Never calls God to an account about his decrees, nor teacheth men so to do;—never arraigns God at the bar of *carnal reason*, nor allows it to be done; but believeth all things (*errors excepted*); crediteth the doctrines of *election*, and its opposite *probation*; believes the elect shall all attain to the righteousness of faith without the law (f), and that all the rest shall not attain to it, though they seek it by the works of the law (g). Believes all the elect shall be taught of God, and the rest shall be ever learning, but never able to come to the knowledge of the truth (h).

Charity believes all who are *written in the Lamb's book of life* shall be saved (i); yea, all that are found written

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| (a) Luke x. 20. | (b) Job xvi. 19. |
| (c) Rom. xv. 13. | (d) Psalm xlvi. 15. |
| (e) Isaiah xxxv. 10. | (f) Rom. ix. 30. |
| (g) Rom. ix. 32. | (h) 2 Tim. iii. 7. |
| (i) Dan. xii. 1. | |

among

*among them, who are ordained to eternal life, and enrolled in the heavenly Jerusalem (a), and that they shall bear the names of called, chosen, and faithful, even in heaven (b), and believes all who are not thus written in heaven, shall be cast into the lake (c). In short, divine charity believes every truth in the book of GOD, but knows nothing of the new-manufactured doctrines of POPERY, ARMINIANISM, and MAHOMETANISM, or any other lies spoken in hypocrisy, but calls them the *doctrines of devils* (d) : And never doubts but GOD will judge the world in Righteousness, and the people with equity, and make it appear as clear as the sun, and his just dealings as the noon-day.*

*Charity never sets an Universal Lover to teach GOD knowledge, or as a counsellor to instruct him in the path of judgment, much less to condemn his eternal counsel, that a worm may appear righteous. " Hopeth all things." — Hopeth to enjoy all the blessings of an everlasting covenant, and makes the soul believe he shall never be disappointed of his hope, or have his expectation cut off; but leads him into the enjoyment of *hope to come*, and makes a soul rejoice in *hope of the glory of GOD* : Yea, and enables him in the strongest confidence to leave his very flesh to rest in hope.*

" Charity endureth all things." — Endureth all things rather than part with any truth, or her portion therein ; yea, rather than cast away her confidence for that hellish principle of falling from grace : Yea, will cry,

(a) Isaiah iv. 3.

(b) Rev. xvii. 14.

(c) Rev. xx. 5.

(d) 1 Tim. iv. 1.

and pray day and night, as all the elect do (a); rather than part with her daily dependance on GOD by faith and prayer, or exchange it for that independent self-exalting and flesh-easing doctrine of sinless perfection.

“Charity never faileth.”—Charity is a divine love fixed from all eternity (b), appears and draws a soul to CHRIST in time (c), and shall never be taken from him, until the *faithfulness* of an *unchangeable* GOD can fail (d).

Charity never faileth; it knows nothing of final apostacy from *adopting grace*, or disinheriting the subjects of it; never dreams of GOD being perjured in his oath, or of the unalterable promise failing CHRIST and his seed;—has not the least idea of an everlasting covenant being *broken*, or of the *holiness, truth, justice, and faithfulness of GOD* appearing an everlasting *blank* to his *elect*, who are secured by every perfection of deity, and with ten thousand times ten thousand *promises and blessings*, besides *a whole cloud of witnesses*.

And we, in the name of the eternal and invisible GOD, defy all the legions of devils now in hell, and all the reprobate sinners of mankind now with them, together with all the *Universal Lovers* on earth, ever to point out the person who, the period when, or the crime for which one single soul, *chosen of GOD in CHRIST from all eternity*, and *redeemed by the blood of JEHOVAH the Saviour*, and internally called and sealed by the HOLY GHOST, ever dropped into hell as an heir

(a) Luke xviii. 7.

(b) Jer. xxxi. 3.

(c) John vi. 65.

(d) Psalm lxxxix. 33.

of wrath. *As I said before, so I say again,* in unity with all my brethren in the faith, we defy you all to shew us out of any of the infernal annals of *Beelzebub*, that any one subject of special grace fell, as an everlasting spoil for devils.

We believe many canonized by popes have dropped into purgatory for ever, and they do not altogether deny it ; and we believe many fools who have boasted of perfection, have gone from their paradise to perdition, agreeable to **CHRIST**'s word, *they who exalt themselves shall be abased*. And we doubt not but many have fallen from Arminian grace, and that *Cain*, and others inrolled by *universal lovers*, are in hell ; but what has all this to do with the point in hand ?—Indeed nothing. Popish rules and God's decrees are, and ever will be two different things. God gives heaven, and popes cannot sell it. Samson made sport enough for the Philistines, when they prevailed only to blind him ; but surely a *spiritual Nazarite* in hell would make much more sport than Samson.

Talking of God's love being fixed on all the race one minute, and of *redeemed souls* being in hell the next, is such dreadful charity, as can come from none but devils. We know that Arminian prophecies have failed, and that tongues boasting of perfection have ceased, and that a pretended infallibility hath vanished away ; but still we hold that *faith, hope, and charity abideth* among the *elect* ; and that *the greatest of these is charity* ; and that *charity never faileth* ; and

and if it be not so now, who will make me a liar, and my speech nothing worth (a) ?

I have for some years narrowly watched the wonderful effects of this strange sort of charity, but never saw it produce any better fruits on the minds of others, than it did on my foolish deluded soul. A man and his wife once attended my ministry at *Thames-Ditton*; the man was apt to drink, and used to persecute the *gospel*, and his wife was of a very vain turn of mind; however they both heard me for some time, and a visible reformation appeared in them; but soon the woman fell sick, and having a family of seven or eight children, they were oppressed with poverty, and at that time I was almost in the same predicament. But there was an Arminian who lived in the place; she visited this poor sick woman, and, in order to get her ear, appeared very *liberal*. Whether **UNIVERSAL CHARITY** allows a premium to be given for *converts*, I cannot tell, but am informed *popery* does; but whether the pope pays them in *cash* or in *superstition*, I know not. However, for want of ability to give alms, I lost my convert; and when the poor woman appeared abroad again, she was established “*in the scorner's chair*,” and told me **CHRIST** died for *Cain* and *Judas*, as well as for me; and what was I? Finding her engaged in *awful rebellion against GOD*, I thought it proper to let her alone. However she sent many messages to me about

(a) Job xxiv. 25.

CHRIST's dying for all. I sent her word, I feared he did not die for *her*. The answer she returned is too filthy to mention. * * * * *

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What divinity this Arminian planted in the poor woman's judgment I know not, but have room to suspect her "*communications were evil, because they corrupted good manners.*" However, it is those "*persons who awake to imputed Righteousness,*" and they only, of whom it may with propriety be said, *they sin not, but scorners have not the knowledge of God, I speak this to their shame.* The woman and her husband's name is JORDON, they live at Thames-Ditton, in Surry.

After this instruction, I very seldom saw them under my ministry; and it was best so, for these reasons: those who can prove the salvation of *Cain*, (the devil's offspring) and *Judas, the son of perdition*, are *wise, far above all that is written;* and who can teach them? However the woman goes on as the rest of the world do; and as for the husband, he has been reproved for being often drunk in the streets since they have mounted the *scorner's chair.* And with respect to the zealous Arminian, she was indeed a *universal lover of flesh and blood*, and has only three enemies; the first is a sovereign **God**, the second, his *sovereign grace*, and the third is a *mystical body of obedient subjects*: But we had a carnal parson in Thames-Ditton, who was seldom sober a day in the year, yet this tutoress could hear him preach, and receive the sacrament

crament at his hands with pleasure, and no marvel,
for the world loves its own.

I was some time ago in company with a man and his wife at Sunbury, in Middlesex, where I was to preach that night. This man and his wife were at the same house as visitors, their names were J—o—s; they came from London. We soon entered into conversation about religion, when I perceived his notes to be quite wild, and nothing in them of the heavenly dove's pleasing melody: Upon our further discourse, I found him to be a man who had read much, especially the works of heathens, mystics, and universal lovers.

I believe he had been for many years in *legal convictions*, and his greatest troubles had been, to find out what would become of heathens, blacks, and infidels. I gave great attention to him, and soon discerned he had been a pupil at the infernal foot of Satan, where I had formerly sat to my sorrow. He appeared a man of good abilities, strong *memory*, quick *wit*, of a studious turn of mind, and not without a smatch of the original *languages*, and wonderfully versed in scholastic and bombastic phrases. I said but little to him, finding he was wiser in his own eyes than seven men who could render a reason.

Howbeit, at dinner he began again; and I found he had happily been delivered from his convictions and troubles about the whole race of mankind, by this doctrine, namely, that all who entered hell, were to be purged by the fire of wrath, and that CHRIST

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would, (after they had paid justice the debt of suffering) instate them in the favour of GOD ; and this was the *doctrine* that had delivered his soul, and he was at liberty in this belief, and at *peace* in his own *conscience*.

Hearing this, and finding it to be the same out of which my soul had been marvelously delivered, I was sure his judgment was established in the *doctrines* of devils, and his *peace* was nothing but a benumbed *conscience*; his liberty was casting off all *convictions*, *fear of GOD*, and *light of truth*. I asked him if he had any hope of a goal-delivery for all the damned; he told me yes, CHRIST would *restore all things*. I asked him if he believed the devils would be included in this *universal reprieve*; and he told me yes, as sure as I was alive. I told him, according to his doctrine, the unfathomable and impassable *gulf*, which GOD hath *fixed* for ever, is to be sounded, and waded through; the *never-dying worm* is to expire, eternal death resign his *sceptre*, and the *ever-ascending smoke of sinners' torments* to find a period.

To which he answered, the word *never* must be limited. I told him if it would bear a limitation in behalf of the *damned*, it would also against the eternal establishment of the *redeemed*; and if so, even in *heaven* we should stand in *jeopardy*. Of all mortals I ever heard open their mouths, I never heard any one so instructed in *perverting*, *wresting*, *turning*, and *explaining away* the sense of *scriptures*; and in contending with him, I found I had been delivered

from

from many of those temptations in answer to prayer, which he seemed so confirmed in ; I therefore was enabled to chase him warmly through all the *labyrinths, shades, dens, bogs, mists, fogs, obscure straits, and ambiguous turnings*, in this wilderness of *universal charity*, which (as Pharaoh said) *had hemmed him in*.

I told him if he lived and died in those principles, he would be damned, if either GOD or his word were true. He told me not to judge, nor think of disputing him out of his confidence. I told him I had no hope of that, for if GOD sent a strong delusion that a man should believe a lie, it was that he might be damned for not believing the truth, but having pleasure in unrighteousness (a). However I preached before him that evening, and stopped his mouth ; and he told the people, preach where I might, he would attend my ministry ; but I cannot say I have any hope of being made so useful an instrument, as to disentangle one so embarrassed in errors.

It would be endless for me to rehearse all the wonderful effects that I have seen of this ARMINIAN CHARITY, since I have appeared in a public character ; however, to rob souls of GOD's *truth*, and establish them in errors, is a very inhospitable act, whether it be called *charity* or *malice*. I confess my very soul has been grieved within me, when I have heard such strange phantoms of experience as some relate ; such as seeing of *ghosts*, fighting with *devils*, which

(a) 2 Thes. ii. 11, 12.

have appeared in view, as they say, and then fathoming such imaginations, fancies, and doctrines of devils upon the ever blessed Spirit of GOD. Such wickedness is great, but no marvel, for GOD says, when the sinner's itching ears are turned from the truth, they shall be turned unto fables (a).

Some time ago I was begging money for the little chapel we built at Sunbury, in Middlesex, and a friend who went with me, advised me to call at a *china shop* near Oxford-market; the man I found was a brother *preacher*, only he was of the Arminian persuasion. He began very warmly, and told me he used to hear me with pleasure, but now I did nothing but *rail* in the pulpit. I told him there was no preaching the gospel faithfully without railing against the devil. He told me he had read all sorts of opinions about religion, and he could teach me better than I knew.

Perceiving a large share of human wisdom in him, I asked him what he knew of the HOLY SPIRIT'S work, what doctrines the Spirit had taught him, how they were applied, and what he felt under his operations, when liberty was proclaimed to his soul; for where the Spirit of the Lord is, there is liberty (b). These things being strange to him, he thought proper to wave them, and get upon another subject; in order to which, he asked me what the soul of man was. I began to tell him what the word of GOD said about it; but he interrupted me, and brought matters to a

(a) 2 Tim. iv. 4.

(b) 2 Cor. iii. 17.

point at once: He told me the soul of man was a thinking being, and the Spirit of GOD was that spirit which judged favourably of all; and real religion was to think, and let think.

After a warm conversation, we parted; and I began to consider this wonderful religion, and the spirit of it, and thought, if free-thinking would carry souls to heaven, there are as many ways thither, as there are carnal men on earth; however, the Bible soon shewed me the religion of free-thinkers. The Saviour asked his followers and others, what they thought of CHRIST, and they, as all free-thinkers do, varied much in their thoughts; some said he was John the Baptist, others thought he was Elias, others one of the old prophets; some thought he was a good man, and some said nay; some thought he was a deceiver, and some said he was a wine-bibber; others that he was an enemy to Cesar; others said he was Beelzebub; and some few said he was the CHRIST of GOD, and so it is now.

The Arminians think he is a changeable being; others think he is an Angel of the highest order; the Turk thinks he is a footstool; the Jew thinks he is an impostor; the Arian thinks he is a creature, and the Deist thinks he is nothing. However, he must reign till all his enemies be made his footstool, and he who made them at first, shall dash them in pieces like a potter's vessel. Be still and know that he is GOD, he will be exalted on earth; therefore kiss the Son, lest he be angry, and ye perish

rish from the right way, which you certainly will, if his wrath be kindled, yea but a little.

But what has free-thinking to do with the religion of CHRIST? I answer, just as much as the pope has with the keys of heaven, and no more; for GOD knows the thoughts of the wise that they are vain (a). Therefore let the unrighteous man forsake his thoughts (b); and if he does not, the gospel has done nothing for him; for it furnishes a Minister (not with the feeble weapons of purblind reason,) but with the gifts and graces of GOD's SPIRIT, which are mighty through GOD to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of GOD, and bringing into captivity every thought to the obedience of CHRIST; and having in readiness to revenge all disobedience, when the obedience of the elect is fulfilled (c).

If free-thinking be the religion of JESUS, what need is there of taking man's thoughts prisoners? But this religion has nothing to do with the religion of CHRIST JESUS, nor has the spirit of UNIVERSAL CHARITY, (which shews such malice against God's elect, in the behalf of rebels) any thing to do with the HOLY GHOST. "The God of heaven," and "the God of this world" are two masters, and ye must love and serve the one, and hate the other (d). "CHRIST and Belial" are divided, and must be kept apart by every

(a) 1 Cor. iii. 20.

(b) Isaiah iv. 7.

(c) 2 Cor. x. 4, 5, 6.

(d) Matt. vi. 24.

minister (*a*) ; “the mystery of godliness (*b*)” and the “mystery of iniquity” are two opposite mysteries (*c*) ; “the spirit of truth” and the spirit of error (*d*) are likewise divided. A throne of iniquity must have no fellowship with God, nor those who frame mischief by a law (*e*) ; the tribes of spiritual Israel (*f*), and “the tribes of the earth,” are two distinct tribes (*g*) ; “the righteous nation that keeps the truth (*h*),” and a nation against which God has indignation for ever, are two nations, and must be called so (*i*).

The Lord’s generation is one family (*k*), but the generation of vipers is another (*l*) ; a believer and an infidel are not to have one part, their portions differ much ; the eternal God has drawn a straight line, and every man’s portion falls to him by line : the lines are fallen to me in pleasant places, yea, I have a goodly heritage (*m*) ; it was fore-appointed for him (*n*). And a wicked man’s heritage, or portion, comes according to God’s fore-appointment also ; this is the portion of a wicked man from God, and the heritage appointed by God (*o*). If a man receives righteousness from the God of his salvation, it is God’s line has reached to him (*p*) ; and if mercy and peace are upon him, he is

- (*a*) 2 Cor. vi. 15.
- (*c*) 2 Thess. ii. 7.
- (*e*) Psalm xciv. 20.
- (*g*) Matt. xxiv. 30.
- (*i*) Matt. i. 4.
- (*l*) Matt. xxiii. 33.
- (*n*) 1 Thess. v. 9.
- (*p*) Isaiah xxxiv. 17.

- (*b*) 1 Tim. iii. 16.
- (*d*) 1 John iv. 6.
- (*f*) Rev. vii. 4.
- (*h*) Isaiah xxvi. 2.
- (*k*) Psalm xxiii. 30.
- (*m*) Psalm xvi. 6.
- (*o*) Job xx. 29.

an *Israelite indeed*, and enjoys his *blessings* only while he walks by *God's rule* (*a*) ; and woe be to that man who breaks through *God's bounds* (*b*), removes his *line* (*c*), or puts a crook in his *rule* (*d*). It is true we have some who regard neither *God's bounds, lines, rules,* nor *hedges* ; but those who *break through*, shall find the *infernal serpent bite them* (*e*).

However, **UNIVERSAL CHARITY** has gone great lengths in this work ; she has presumed to couple **JEHOVAH** and *Jove* together in *Pope's Universal Prayer*, the *saint* and the *savage* are set on a level also. Others, armed with the iron breast-plate of a *feared conscience*, are fighting against the most essential truths of the Bible, and, by the dint of *magic art*, explaining away the *sense* of others, to make them comport with *carnal reason* (*f*). Others are counterfeiting the **HOLY GHOST**'s secret flame of *love* to **GOD** and his *chosen*, under the name of **UNIVERSAL CHARITY** ; and by this means endeavouring to unite the *world* and the *church* together ; though **GOD** says, *come out from among them, and be ye separate.*

Persecution is a *bar fixed by GOD*, to keep the *wile from the precious* ; you shall be *hated of all men for my name's sake* ; and it is because I have chosen you out of the *world*. *Election* and *reprobation* are **GOD'S two mountains of brass** (*g*) ; the *chariot of salvation*, with its

(*a*) Gal. vi. 16.

(*b*) Exod. xix. 21. Job xiv. 15.

(*c*) Psalm xix. 4.

(*d*) Philip. iii. 16.

(*e*) Eccles. x. 8.

(*f*) Isaiah xli. 21.

(*g*) Zech. vi. 1.

white horses (a), came forth from between them (b), even from everlasting, as her being paved with everlasting love doth witness (c). The Saviour from everlasting mounted this chariot, and with his sword girt on his thigh, he rides on prosperously to dispense the words of truth: imputed righteousness, and meekness to all his elect (d). And all the daughters, or virgin souls, who were from everlasting enrolled in the sacred records of eternity, get up into this chariot, and ride with him; it was built and paved with everlasting love for the daughters of Jerusalem (e), and their names are written in the heavenly Jerusalem (f). Although some are crowding this chariot with Cain, Judas, Esau, and all reprobates, yet this wise king will scatter the wicked, and bring his wheel over them (g).

The Roll of God's eternal decrees is sealed with seven seals (h), and, for want of being sealed by the Holy Ghost (i), the whole tribe of UNIVERSAL LOVERS cannot see their names enrolled there (k), or find their register among the Israelites (l); so they are at war with all who contend for God's genealogy. The glorious day-spring from on high, CHRIST JESUS the ever blessed Saviour, who guides our feet into the way of peace, is sealed also (m), so that the infallible Arian

(a) Zech. vi. 3. Hab. iii. 8. (b) Zech. vi. 1.

(c) Cant. iii. 10. Jer. xxxi. 3. (d) Hab. iii. 8. Ps. xlvi. 3, 4.

(e) Cant. iii. 10. (f) Isaiah iv. 3.

(g) Prov. xx. 26. (h) Rev. v. 1.

(i) Ephes. i. 13. (k) Hab. iii. 8. Psalm xlvi. 3, 4.

(l) Nehem. vii. 64. (m) John vi. 27

cannot find him out to perfection (a); though he has dethroned him, trampled his honour in the dust, and took GOD's awful challenges, that of removing the rock of salvation (b), and that of causing the eternal day-spring to know his place (c).

The Bible is a sealed book also (d), and all its truths are sealed up among CHRIST's disciples (e), and none but a spiritual disciple understands them. The natural man understands not the things of the Spirit of GOD, nor can he, because they are spiritually discerned; yea, they are even foolishness to him. And though GOD writes his laws on the hearts of his chosen, and seals his testimonies among his disciples, and they preach out of their own hearts never so plainly, yet it appears a work, which a self-sufficient man shall in no wise believe, though it be told him (f).

The church calls herself a wall (g); and when GOD, by his Spirit, writes his laws on their hearts, as he did on the wall of Belshazzar's palace, and souls, trembling under the severe impression, run to many in supposed orders, to read GOD's hand-writing on their consciences, and they find a right reverend Father in GOD, by title only, or a carnal Master of Arts, makes no better out with the hand-writing, than the Babylonish magicians did with the words MENE MENE,

(a) Job xi. 7.

(b) Job xviii. 4.

(c) Job xxxviii. 12. Luke i. 78.

(d) Isaiah xxix. 11.

(e) Isaiah viii. 16.

(f) Hab. i. 5.

(g) Cant. viii. 10.

TEKEL, UPHARSIN (*a*) ; they do not know the appointments of God in providence, therefore have no notion of God's *numbering the years of a kingdom, and finishing it.* They have never been put into the balance of *Justice*, and therefore know not what it is to be *found wanting* ; and as they are not acquainted with him by whom kings reign, they cannot think it is he that gives *kingdoms to whomsoever he will.* However, Belshazzar's wife informed him, that the *Spirit of the holy Gods was in Daniel*, and he was the man, under God, to *resolve doubts, and explain hard sentences* ; and such *interpreters* are so few, that Elihu compares them *to one among a thousand* (*b*).

I have known souls go to *carnal priests*, under their convictions, for advice, and have received very strange consolations for a *troubled conscience* ; some have advised them to read *novels*, in order to *stifle* an awakened mind ; and where this prevails, the *wrath of God* must await them, as it is written—“*in hell he lift up his eyes, being in torments* (*c*).” I have known others, who ordered the *Bible* to be taken from them ; as if the *promise of eternal life*, (which, in the hand of the *Spirit*, brought a *prodigal to his senses*, and the man *bound among the tombs to his right mind*) were a trap, to entangle souls for *Satan* ; they, in effect, as others have done, call the *master of the house*, and *substance* of the *Bible*, *Beelzebub*, and all his spiritual

(*a*) Dan. v. 25.

(*b*) Job xxxiii. 23.

(*c*) Luke xvi. 23.

servants mad, and the snares of a fowler are in all their ways (a).

I have known other *blind guides* recommend *wine* to heal a *troubled spirit*; but it must be only the *new wine of the kingdom* that will refresh *them* who are of an *heavy heart* (b). Others I have known, recommending souls to physicians for a *blister* to be put on the *head*, which is a very strange remedy to draw the sting of eternal death out of the *conscience*. One poor woman, at *Thames-Ditton*, who had never heard the gospel, was sorely *wounded in spirit*, and carried her grievous complaints to a *blind priest*; what *comfort* she got I know not; however, when she returned, she threw herself into a *well*, but was got out without much hurt. Soon after she went to *another blind guide*, of the same family, and then went home and *cut her throat*.—I heard of it, and went to the house, but was withheld at the *door*; yet, by a long persuasion, I got *admittance*, and told her most of the *trouble* of her *heart*. She said it was so indeed, and seemed very glad to hear of a *Saviour*; but before I could see her again, she was in *St. Luke's mad-house*.

I got two godly men to go with me to the *mad-house*; but the *woman* who kept the key of her *ward* was (to my great *grief and disappointment*) an *Universal Lover*. She asked me if I belonged to Mr. *Whitefield*, or to Mr. *Wesley*; these questions being quite

(a) *Hof.* ix. 7 and 8.

(b) *Prov.* xxxi. 6.

strange

strange to me, I told her I belonged to CHRIST, but held the doctrines of Mr. Whitefield ; in which case there was no admittance for me. So *Universal Lovers* shut out the kingdom of GOD from among men—by free-will never enter themselves, and such as are going, they hinder. *Woe unto them*, my soul come not thou into their secret, nor unto their assembly ; but from all such blindness of mind, from all pride, vain-glory, and such hypocrisy, and from such envy, hatred, and malice, and from all the uncharitableness of UNIVERSAL CHARITY, good LORD deliver us. The woman who cut her throat, lives at Weston-Green, near Ditton ; her name is Weston.

The spirit of this UNIVERSAL CHARITY (which these free-thinkers imagine to be the ever-blessed Spirit of GOD) is they say to judge favourable of *all*, and to preach or proclaim against *none*. If a man holds a false faith, we are to think the best of it, though GOD tells us “earnestly to contend for the faith once delivered to the saints.” If we find a man holds any error, we are not to level any threatening at him, it is uncharitable ; nor to preach against him, though he refuse instruction : But GOD tells us to cast out the scorner, and contention shall go out ; yea, strife and reproach shall cease (a). If a professor does not come up in life to the strictest of our sect, yet we must think the best, though GOD says, mark that man, and have no fellowship with him.

(a) Prov. xxii. 10.

GOD declares, a *self-righteous Pharisee* is farther from the kingdom of heaven than publicans and harlots ; yet we are only to judge of their lives ; and if they die *insensible, benumbed, and past feeling*, yet who dare judge them, or even mention any doubt of their end ?—that is *uncharitable* ; though **GOD** says, *the wicked have no bands in their death, and their strength is firm* ; and that such lift up their eyes in hell.

If the doctrine of *eternal election* is offensive to *any*, who will have some ground left for boasting ; we must let it alone, says *Universal Charity*, though it is the leading truth of the Bible, and foundation of all others ; yet we must leave it, rather than give an offence ; though **GOD** tells us to *speak his truth, and to diminish not a word* (a). If we find any with nothing but a dry form of godliness on their tongues, and mocking **GOD** therewith, though they are *void of grace*, yet we must say nothing against them, nor their formality ; though **CHRIST** declares, such shall receive the greater damnation, and from such we are to turn away.

If we find any in *Arianism*, we must judge *favourably* of them, though they differ in *sentiment* from us, says *Universal Charity*, there may be some good souls among them. So to be an *Universal Lover* is to please all men :—the *Arminian* calls upon you to forsake the *strong food*, or every *essential truth* in the Bible ; the *Arian* wants you to give up your **God**, and to bow

(a) *Jer. xxvi. 2.*

your knee to a *creature*; the *Antinomian* calls upon you to give up the *Spirit's quickening power*, your daily *cross*, and a *tender conscience*; and the *Deist* makes mighty short work of it; he tells you there is a *first cause*, who had a hand in our *beginning*, but has nothing to do with our *end*, and declares *God hath forsaken the earth*: These are *scoffers* (*a*), who say, is there *knowledge* of our ways in the *Most HIGH* (*b*)?

The world has its *main spring* in itself, and *all things continue as they were from the beginning* (*c*); but that of his coming to judgment, they are *willingly ignorant* of (*d*), because they do not chuse to be brought to a *final reckoning*; therefore preaching the *gospel* to them, is nothing but amusing a wilfully *ignorant croud*, and the *Bible* is nought but a *cheat*, Religion is only *priestcraft*, and a man is to die like a *beast*; and it would be well for the *Deist*, if he could end his days in *annihilation*, as a beast doth; but that cannot be, for *God* hath said, all must stand before the *judgment-seat of CHRIST*; and I can believe what he says, because my *judgment is past already*, and I have been *justified by an act of sovereign grace*.

Having thus followed *Universal Charity*, we find it operating on that wonderful body, that is so *pure in their own eyes, though never washed from their filthiness*—I mean the *Pharisees* (*e*). This charity is also to be

(*a*) *Ezek. viii. 12.*

(*b*) *Psalm lxxiii. 11.*

(*c*) *2 Pet. iii. 4.*

(*d*) *2 Pet. iii. 5.*

(*e*) *Prov. xxx. 12.*

found in *papists, pagans, and deists*, as well as in *Armisenians*; and it appears *devils, rebels, brutes, and insects*, are the objects of its *pity*. And the warmest contentions it enters into, are against **GOD** and his *word*, in behalf of errors; surely if Mr. *Universal Charity* was of **GOD**, *grace and truth* would find some favour in the *eyes of him*.

However, agreeable to the King's command, we will call a *court*, and bring him to an impartial trial: We are commanded to try the *Spirits, whether they are of God*; and if we bind *Universal Charity* on earth, he shall be bound in *heaven*. As Mr. *Zeal-for-God* has taken him, let him be put in the *strong hold*, and deliver him to the care of Mr. *Election*, the goaler, and I believe he will not escape his hands easily, for I know he is no *friend* to him; and as you lead him to the hold, ask him to whom he appeals, and what court he would chuse to be tried at, only to hear what he will say.

So Mr. *Zeal-for-God* asked him, saying, Well, **Mr. UNIVERSAL CHARITY**, who do you appeal to? Answer. I appeal to *Unbiased-Reason*, and should like to be tried in the honourable *court of Conscience*.— So Mr. *Zeal-for-God* reported what he said to Mr. *Gospel-Experience*, the magistrate.—Oh, said the magistrate, his appeal shews his nativity; had he been from *above*, he would have appealed to the saints, and to the *law and testimony*, for *wisdom is justified of her children*, and if he cannot stand the trial of

God's word, he is not from above, but is earthly, sensual, and devilish (a).

As for his appeal to *Unbiased-Reason*, there is no such person; it is only a *phantom*, countenanced by *knaves*, and admired by *fools*. But this his appeal is only to postpone the *trial*, for we might drag him to all the courts in the world, before we should find *Unbiased-Reason* on the *bench*; and as for the court of *Conscience*, which he wants to be tried at, it is the court of *heathens*, those having not the law, are a law to themselves; their thoughts and conscience accuse, or excuse one another (b); and where a company of *carnal thoughts* are the *Jury*, and a *feared conscience* the *Judge*, matters must be badly managed. I know Saul was justified in this court, for persecuting the *Judge* of quick and dead, and *murdering* the saints of God (c); and CHRIST says, the time cometh, when whosoever killeth you, will think he doth God service; and all these will they do unto you, because they know not the Father nor me.

This *court* seems but very little, if any, on God's side; it has been so confused ere now, as to call evil good, and good evil; yea, they have put darkness for light, and light for darkness (d); and pray what is this, but putting God for Satan, and Satan for God? God is light (e), and Satan is darkness (f). Call Mr.

(a) James iii. 15.

(b) Rom. ii. 14, 15.

(c) Acts xxvi. 9.

(d) Isaiah v. 20.

(e) 1 John i. 5.

(f) Luke xxii. 53.

Zeal-for-God, and tell him to come to me.—Mr. Zeal-for-God, Sir, go down to the hold, and tell Universal Charity, the prisoner, that his appeal to Unbiased-Reason, and the *Court of Carnal Conscience*, is objected to ; his crime being *spiritual*, cannot be tried in a carnal court ; Paul was had to several of these, but they could not make a judgment of his cause ; they owned he had done *nothing worthy of death, or of bonds*, and yet *left him bound* ;—others said, *much learning had made him mad* (*a*) ; when, at the same time, he *spake forth the words of truth and soberness*, with such power, as to make some tremble ; and sufficient, one would think, to convince all, that he was the only one in the court, who was in his *right mind*.

You may ask him if he chuses to be tried before Mr. *Discerning-of-Spirits*, the deputy judge, who is empowered, and gifted by God himself for that work (*b*). So Mr. Zeal-for-God asked him the question, and also gave him the reason why *Unbiased Reason* and the Court of Conscience were objected to. Upon this, Mr. **UNIVERSAL CHARITY** objected to the *Spiritual Court*, and said he had rather be tried at the Court of Judicature.—He appealed to *Moses*, crying out, as others have done, *I am Moses's disciple*. Then Mr. Zeal-for-God returned, and brought Charity's answer to old Mr. *Gospel-Experience*, the magistrate, who had before examined him ; and when the old gentleman had heard the prisoner's ap-

(*a*) *Acts xxvi. 24.*

(*b*) *1 Cor. xiii. 10.*

peal and confession, he burst out a-laughing, saying, Does he call himself *Moses's disciple*, and does he appeal to *Moses*?—Let him alone, said the old gentleman, he will be judged out of his own mouth, and be cast by his own counsel. Before, he said **GOD** was his Father, and that he was the real Spirit of the Gospel; that he was of divine extraction, and *shed abroad in the hearts of many by the Holy Ghost*.

However, his being detained a prisoner, proves he is not of divine fraternity; if he had, Death himself could not have held him prisoner, for *Love is as strong as Death* (a). These equivocations prove him to be a *bastard*, the offspring of a *mystical harlot*; Solomon tells us *her ways are moveable, man cannot know them* (b); and Mr. Universal Charity well understands, it seems, the winding labyrinths of his *debauched mother*. However, he would find very little more favour at the hand of *Moses*, than he would at the hand of Mr. Discerning-of-Spirits, for he has assumed *Moses's chair, and bound grievous burdens on many, which he never put a finger forth to help them with* (c). I am sure *Moses* never bequeathed his chair to Universal Charity; nor did he, by his example, teach any to contend with **GOD** for *traitors*.—*Moses* never contended with the Most High for *Korab, Abiram, and Dathan*, but justified **GOD** in their destruction, and silenced *Aaron*, when *Nadab and Abihu* were slain for being *drunk in the tabernacle*.

(a) Song viii. 6.

(b) Prov. v. 6.

(c) Matt. xxiii. 4.

Besides, Mr. Universal Charity has contradicted Moses, and given him the lie—Moses says **GOD will have mercy on whom he will have mercy**; but Universal Charity has preached down the *sovereignty* of this glorious and fearful name the **LORD OUR GOD** (*a*). Moses has told us not to *regard any prophet, or dreamer of dreams*, that may arise to give Arminian prophecies out of his own *presumptuous heart*; or any prophet that seems filled with Universal Charity for all sinners, if it damps our love in the least to the sovereign Lord of heaven and earth; nor does Moses allow us to quarrel with God's decrees in behalf of rebels: *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign*—(suppose he tells thee, contending for traitors is a sign of a Christian spirit, and fleshly perfection is a wonder from the Lord of Hosts) *thou shalt not hearken to the words of that prophet, or that dreamer of dreams*; he only wants us to hate God's decrees, and to get us to love them whom God hateth; for *the Lord your God proveth you by these, to know whether you love the Lord your God with all your heart, and with all your soul*; which no man can, who hates the sovereign decrees of his Maker; therefore, *that prophet, or dreamer of dreams, shall be put to death, because he hath spoken to turn your hearts away from the Lord your God* (*b*).

Moses was no friend to rebels; he courted the affections of Israel for God only (*c*), and declared God

(*a*) Deut. xxviii. 58.

(*b*) Deut. xiii. 1, 2, 3, 4, 5.

(*c*) Deut. vi. 5.

too jealous to put up with a *divided heart* (*a*). He blessed the Levitical tribe for their zeal for GOD against idolatry, and for their disdaining to own *father or mother, brethren or children*, when called to execute GOD's judgments (*b*). Moses was no foe to *imputed righteousness*, as appears in this whole chapter (*c*). Moses preached discriminating grace and mercy freely (*d*), and cried up the sovereignty of the LORD his GOD (*e*), and was a terrible enemy to *necromantic art* (*f*) ; all which Universal Charity contradicts : But, by his appeal to Moses, it plainly proves that he who errs in the *gospel*, has never seen or felt the power of the *law* ; if he had, he would not appeal to an *accuser* to act as an *advocate*. Moses *accuses all* legalists before GOD (*g*) ; and in all his discourses about a *jubilee trumpet*, he proclaims *gospel liberty* from the *shackles of Arminianism*.

Howbeit, the GOD of heaven keeps four books, which Universal Charity seems to be ignorant of : First, *The book of life* (*h*) ; Secondly, *The book of God's remembrance* (*i*) ; Thirdly, *The book of the law* (*k*) ; and, Fourthly, *The book of an heathen's conscience* (*l*) ; and each sect of criminals shall be judged by those things written in these books (*m*). *He that sins without law,*

- (*a*) Exod. xxxiv. 14.
- (*c*) Deut. ix.
- (*e*) Deut. xxxii. 3.
- (*g*) John v. 45.
- (*i*) Mal. iii. 16.
- (*l*) Rom. ii. 15.

- (*b*) Deut. xxxiii. 9.
- (*d*) Exod. xxxiii. 19.
- (*f*) Deut. xviii. 10, 11, 12.
- (*h*) Rev. xx. 12.
- (*k*) Deut. xxviii. 61.
- (*m*) Rev. xx. 12.

shall perish without law (a). Conscience shall receive light, and an impression from the eye of justice, which shall compel him to do his *office* (b); and the sentence of conscience shall be sufficient to stop the sinner's *mouth*, and kill him to all hope in God; yet his own sentence shall live in him, and feed on him, as a *never-dying worm* (c).

He that sins in the law, shall be judged by the law (d); and as he never heard the Lord's will in the gospel, he shall not be smitten with the *stripes* of bitter reflection for persecuting, despising, or neglecting the gospel, *he shall be beaten with few stripes* (e). But he who hears the gospel, and in pride boasteth of his profound knowledge, saying, *am I blind also?* his sin remaineth; and by contending for *free-will* and power, he boasteth of ability to perform; and if he doth not perform *his Lord's will*, he is a gospel sinner, and is ranked with *hypocrites and unbelievers*, and shall be *damned for unbelief* (f).

When the final judgment is set, all those books will be opened, and *the dead will be judged according to those things written in the books* (g). The man who sins against his own conscience, breaks through the *law of nature*; *he is subverted, and sinneth, being condemned of himself* (h), and, by these acts of sin, exposeth him-

(a) Rom. ii. 12.

(b) Exod. xxiv. 25. Jahn viii. 9.

(c) Isaiah lxvi. 24.

(d) Rom. ii. 12.

(e) Luke xii. 48.

(f) Matt. xxii. 51.

(g) Dan. vii. 10.

(h) Titus iii. 11.

self to the punishment of a *never-dying worm* (*a*) ; but when he comes to know the law written, and sinneth against that, he breaketh through God's bounds, sinneth against the glorious dispensation of God (*b*), *is convinced by the law, that he is a transgressor of it, and exposeth his soul to every plague and curse of it, and all these curses shall lie upon him* (*c*).

But if, after all this, he hears the gospel, and believes not, the word of life, which CHRIST spake, *the same shall judge him* (*d*) ; the Apostles are *witnesses against him* (*e*) ;—he shall be judged by the *book of life*, and at the spiritual court of the gospel, because the gospel has been unto him *a savour of death unto death* (*f*). He boasted of power to perform, *but did not* (*g*) ; he promised to go into CHRIST's *vineyard*, *but went not* (*h*) ; he had an *invitation*, but begged to be *excused* (*i*) ; such a one has broken through the bounds of all the laws of *grace* ; and as he has sinned against the laws of sovereign grace (*k*), *he is guilty of the greatest transgressions*, because he has sinned against the dispensation of God's Spirit (*l*), and therefore has *resisted, neglected, or done despite to the Spirit of grace* (*m*) ; his *wickedness is spiritual* (*n*), and his *stripes must be many*.

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|---|-----------------------------|
| (<i>a</i>) Isaiah xiv. 11. Mark ix. 44. | (<i>b</i>) 2 Cor. iii. 7. |
| (<i>c</i>) Deut. xxix. 20. | (<i>d</i>) John xii. 48. |
| (<i>e</i>) Matt. xxiv. 14. | (<i>f</i>) 2 Cor. ii. 16. |
| (<i>g</i>) Luke xii. 47. | (<i>h</i>) Matt. xxi. 30. |
| (<i>i</i>) Luke xiv. 18. | (<i>k</i>) Heb. x. 29. |
| (<i>l</i>) 2 Cor. iii. 8. | (<i>m</i>) Heb. x. 29. |
| (<i>n</i>) Eph. vi. 14. | |

It is a *sin unto death* indeed, when even atoning blood will not heal him ; *there is no more sacrifice for the sins* of some men (*a*). First, he observes the light of *nature*, by sinning against his conscience ; he also obscures the light of the *law*, by transgressing the commandment, and so goes to *blackness, and darkness, the sound of a trumpet, and the voice of words* ; then he heard the gospel, boasted of power, but did not perform ; promised to go into the vineyard, but mocked **CHRIST**, and went not ; had an invitation to the gospel, but begged to be excused ; boasted of light when in darkness of error ; and as he said, *I see*, his sin remaineth ; Satan being turned into an angel of light, led him to do despite to the Spirit of grace : What a state must such a one be in, if the light that is in him be darkness, how great is that darkness (*b*) ? Thus he is in *Egyptian darkness* ; secondly, in *blackness of darkness* ; and, even under the gospel, *his light is darkness* ; the sentence, therefore, will undoubtedly be, *Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth* ; where the worm, or sentence of an accusing conscience, shall gnaw him ; the curse of the law shall lie on him ; and all the cutting reflections cast on his boasted will and power, for trampling on atoning blood, and doing despite to the Spirit of Grace, shall smite such an one deeper than either the living worm, or the eternal curse of **GOD**.

(*a*) Heb. x. 26, 27.(*b*) Matt. vi. 23.

And now, Mr. Zeal-for-God, I shall leave you to enlarge on the Saviour's words, “ *He that knoweth his Lord's will, and doth it not, shall be beaten with many stripes.*” However, as he chuses to be tried at the court of judicature, I have no objection; for it will be done by spiritual men, such as are able to understand his crime: He added, moreover, that Mr. Discerning-of-Spirits was on his circuit, and would arrive as the next day, which he accordingly did, and the court sat.

UNIVER-



UNIVERSAL CHARITY

TRIED and CONDEMNED.

TH E jury being impannelled by Mr. Spiritual, the sheriff, and the witnesses subpoenaed and sworn, a command was sent to Mr. Election, the goaler, to bring Mr. Universal Charity, the prisoner, to the bar, and present him before my Lord Discerning-of-Spirits, the deputy judge; which was accordingly done.

Then the jury, (which consisted of freeholders, men of eminent character) were called over, whose names were as follow: *Paul*, the aged; *John*, the divine; *Peter*, the champion; *Luke*, the physician; *Matthew*, the evangelist; *Jude*, the zealous; *Mark*, the apostle; *Isaiah*, the wonderful; *Jeremiah*, the laborious; *Job*, the patient; *Moses*, the meek; and *David*, the penitent.

The names of the witnesses were: Mr. Penetration, Mr. Wise-master-builder, Mr. Adoption, Mr. Free-man, Mr. Predestination, Mr. Established, Mr. Peaceable, Mr. Strong-in-the-Lord, Mr. Self-Abhorrence,

horrence, Mr. Hold-out, and Mr. Reformer;—indeed there was a cloud of witnesses (*a*).

Then said Mr. Sound-mind, the clerk, Mr. Universal Charity hold up your hand. Then said the Judge, thou art here indicted by the name of Universal Charity, for disturbing the peace of the Celestial Realm, counterfeiting the Spirit of the great King, teaching rebellion against his sovereign laws, notwithstanding his royal decrees, alienating the affections of his subjects, invading his Royal prerogative, and teaching others to do the same. What sayest thou? art thou guilty of this indictment, or not?

Universal Charity. Not guilty, my Lord.

Judge. Cryer, call in Mr. Penetration, Mr. Wisemaster-builder, Mr. Adoption, and all the King's witnesses.

Judge. You, the witnesses for the King, look at the prisoner at the bar, do you know him?

Penetration. Yes, my Lord, we know him.

Judge. Are you sure you know him?

Penetration. Know him! yes, my Lord, I know the whole pedigree of him.

Judge. Well said:—He standeth here indicted by the name of Universal Charity, for disturbing the peace of the Celestial Realm, counterfeiting the Spirit of the Great King, teaching rebellion against his sovereign laws, notwithstanding his royal decrees, alie-

(*a*) Heb. xii. 1.

nating the affections of his subjects, invading his Royal prerogative, and teaching others to do the same.—What say you, the King's witness, to this, is he guilty, or not?

Penetration. By your Lordship's leave, I will first trace his pedigree, and then bear my witness. His great-grandfather's name was MAGOR-MISSABIE, a native of *Mizraim*; he married one Miss PRATE-A.PACE; they both dwelt at *Luz*, and there they had a daughter, and she was their only child; her name was SOFT-PASSIONS: Her parents married her to one Mr. BLIND-ZEAL, a son of ALLEGORICAL-HAGAR; they settled on the border of the wilderness, by Jordan, not far from the city *Adam* (a); and they had a daughter, whose name was NATURAL-AFFECTIONS; she married one Mr. HATE-GOD, an *Ishmaelite* by birth, and by occupation an archer (b); he dwelt not far from the city Jericho.

There they had one son, who is this prisoner at the bar; in features, they say, he is the very picture of his Father, but in disposition much like the Mother: He was circumcised by a Jewish Rabbi, and called by the name of SELF-LOVE. They put him to school to one Mr. SOUND-MAN, but he broke the order of the school, rebelled against the master, and the doctrines which he taught; and sometimes he has been heard to speak treason against the King, so that the master was in danger of being brought into

(a) Josh. iii. 16.

(b) Gen. xlix. 23.

trouble about him, and the pupils in danger of being corrupted by him ; on which accounts he was expelled the school.

Soon after he was proselyted to the strictest sect of the Pharisees' religion, and professed himself a disciple of Moses. Being settled in this religion, he took to studying architecture ; and, being very fond of the Babel-builder's plan, he was put apprentice to a Babylonish architect, with whom he soon became a great proficient : It is thought the foundations of mystical Jericho were laid by him, and the gates set up by his direction. (*"And Joshua adjured them at that time, saying, cursed be the man before the Lord, that raiseth up and buildeth the city Jericho : he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."*) (a) He afterwards went and settled in *Damascus*, a city famous for *mud walls*, and *sun-burnt bricks*.

In this city he learnt the art of *daubing with untempered mortar* (b) ; and so mixed it with *hay, straw, and stubble* (c), but not better cemented together than the nest of a *magpie*. However, many delighted in his work, because it was cheap, and a quick way of building ; and many, at the house-warming, said, *we shall die in this nest* (d). But soon they found their mistake, for its *sandy foundation* was tried by the floods, and the superstructure by the wind *Euroclydon* ; and though many boasted that the sum they paid for the

(a) Josh. vi. 26.

(b) Ezek. xiii. 14.

(c) 1 Cor. iii. 12.

(d) Job xxix. 18.

building was but small, yet the *ruins* was found to be great (a). Some, who were very fond of him for his cheap way of building, called him *Charity*; and, because he would build with *any* materials, they called him *Universal*; so putting both together, he has been called by many **UNIVERSAL CHARITY**, but his name is **LOVE-SELF**; and he answers that name well, for every body that knows him is assured that he hates all but those that love and revere him.

Judge. You are sure all this is true?

Penetration. It is true, my Lord.

Well, said the Judge, thou hast proved him an impostor, a rebel, and a deceiver. Cryer, call forth **Mr. WISE-MASTER-BUILDER**.

Judge. Do you know the prisoner at the bar?

Wise. Yes, my Lord. I know not his *nativity*, but I know the man, and have suffered much by him; for many, who were just and liberal men, have employed me to build for them, and I have *digged deep* for a *good foundation*, and have built on the *Rock*, agreeable to the ancient *laws* and *model*, and picked out chosen materials, fit for the building: But this man has back-bitten me to them who employed me, and told them, there was no call to dig so deep;—and as to materials, they might be got nigher home; and, though it was built on a rock, yet he said that rock had failed many, and it was no safer foundation than the sand;—and if the people would not listen to

(a) Luke vi. 49.

him, he has, in the dark, tried to peck away the foundation, and take away some of my materials, and thrust in others, such as clay, which was fit for nothing, but to make a *vessel to dishonour* (*a*) ;—and this is true, my Lord.

Then said the Judge, a man's house is his castle ;—and if the *foundations be destroyed*, what can the righteous do? Thou, the King's witness, hast proved him an house-breaker. As soon as Mr. WISE-MASTER-BUILDER had given in his evidence, there came the chariot of Love to the door, with a lady and her daughter in it. There was a great bustle and whispering in the court; and some said, it is HEPHZIBAH (*b*), the Queen (*c*), and a daughter of Zion with her. So she lighted, and came into the court, in all her Royal attire—many bowed and wondered at her appearance; but she sent word to the Judge, she was come to appear in person against the prisoner at the bar. Many rejoiced at that, for he had but very few friends in the court, except Mr. CARNAL-REASON and Mr. LOFTY.

So the Judge asked her Majesty if she knew the prisoner at the bar; she answered yes, and have suffered much by him. He once appeared, said the Queen, in the chapel-royal, to do duty in the absence of our chaplain; I did not much like his discourse, but, as he was an aged ecclesiastic, I said nothing against it, till he came to dine at the palace, then I spake freely

(*a*) Rom. ix. 21.

(*b*) Isaiah lxii. 4.

(*c*) Isaiah xl ix. 23.

to him of the love of my King ; telling him also of my base original, and mean parentage ; of the love and condescension of my Lord the King. I told him a sweet expression of my Lord's, which he spake when he first wooed me, namely, *that many daughters had done virtuously, but I excelled them all* (a).

Further, I told him how I had at first doubted of my King's discriminating love, and the sweet promise I met with from his precious lips, which to this day stands on record in our marriage covenant : “ *I will betroth thee to me for ever ; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the King* (b) ;” and that other sweet word—“ *I hate putting away.*”— Moses, said he, allowed of divorce, because of *hard hearts* ; but I allow of none, nor was it so from the beginning, nor ever shall be by this covenant.

I also told him how my King's Father approved of the match, and made it between us (c). I shewed him my *Crown Royal* (d), my *imputed robe*, or *wedding garment* (e) ; my *stomacher* (f) and *girdle* (g), my *ring* also (h) ; my *shoes* (i), my *ear-bobs* (k), my *bracelets* (l), my *signet* (m), and all my *jewels* (n) ; and

(a) Prov. xxxi. 29.

(b) Hof. ii. 19, 20.

(c) Matt. xxii. 2.

(d) Psalm cviii. 4.

(e) Matt. xxii. 11.

(f) Eph. vi. 14.

(g) Isaiah v. 27.

(h) Luke xv. 22.

(i) Eph. vi. 15.

(k) Ezek. xvi. 12.

(l) Ezek. xvi. 11.

(m) Haggai ii. 23.

(n) Isaiah lxi. 10.

talked very much to him of my King's kindness and love; at which his *countenance fell*, his jaw quivered, and his knees shook with malice:—Bursting out into a rage, he told me, my King loved *concubines, harlots, servants, and rebels*, as well as I; and as for my wedding robe, it was *imputed nonsense*;—all my attire might be taken from me, and my shoes too; and as for my ring, jewels, bracelets, and trinkets, I might be stripped of them all; receive a final divorce, and be shut up in eternal banishment.—And the words which my husband the King has said against such harlots as this prisoner contended for, he perverted, and turned against me, in the heat of passion.—Tell me no more, said he, of your husband's love;—I have known him divorce many, after he has *cloathed and wedded them*; yea, and strip them too; insomuch, that, instead of a *sweet smell*, there was a *stink*; and instead of the *girdle of truth*, a *rent*; and instead of *well-set hair, baldness*; and instead of a *stomacher, a girding of sackcloth*; and *burning, instead of beauty* (a):—Yea, he told me, in plain words, I might lose all my dignity, perish for ever, and be damned after all.

I told him the immense sum my King *paid for me*, to redeem me out of *debt*; and that he *died for my soul*, in order to bring about this glorious match.—To which he answered, there were many in hell for whom he *died*, and many in hell whom he had

(a) Isaiah iii. 24.

wedded ; and that my marriage covenant, and my King's discriminating love, were nothing but a *horrible decree* :—And further, that Jezebel the *witch*, and Babylon the *harlot*, were as dear to the King as I ; and then went off with his *fallen countenance*.

When he was gone, I found such fear, darkness, trouble, and anguish, as is inexpressible ;—I doubted of the faithfulness and love of my Lord the King, and staggered in my *confidence* of his constancy ; for I knew if he made my marriage void, he would break through two covenants ; appear false to me, and a deceiver ; and if he divorced me, and married another, he would *commit adultery* ;—if he loved all as well as me, he was no husband at all in heart ; and if he married more than one, he would be a *Polygamist*.—But *surely there is no unrighteousness in my King* ; No, far be it from him that he should do *iniquity*, or give me room to enter into judgment with him (a). However, my thoughts were hard of him ; my spirit rose against him ; and jealousy, more cruel than the grave, possessed my soul : Finding this cruel suspicion of my Lord's love to my soul, I could not help shewing it ; I acted, in effect, as *Vashti* did, in heart I withstood the King's decree.

My King seeing this, took little notice of me ; frowned on me, and seldom spake to me ; which rather appeared to confirm the prisoner's words, and added much to my grief ; especially the thoughts of

(a) Job xxxiv. 10. 23.

such everlasting shame, which would attend one of my rank, when degraded, divorced, and banished; together with the reflection of all those sweet hours which I have enjoyed with my Lord the King; and of another woman appearing for ever in his presence, and in my place and dignity.—Oh, said I, if this could be the case, my fleeting days would drag heavily on; my life hang in doubt before me, and my soul would be racked with perpetual suspense;—and, even in eternal banishment, I should curse and blaspheme the greatest name, the fairest personage, the sweetest, and tenderest companion, that ever the heavens revealed, or a created spirit enjoyed.

Being thus in the injured lovers' hell, sick at heart of love, yet racked with cruel jealousy, I arose, put off my sackcloth, and, in the words of one desperate, said, *I will go in, and stand before the King, and if I perish, I perish.* As soon as I saw him on the throne, he said, with a sweet smile, *what is thy petition, and what is thy request? ask, and it shall be given thee, even to the whole of my kingdom (a).* That soft word brake all my bones (b)—I swooned and dropped;—but he said, *arise my fair one, and come away (c);* but I answered, *heal the bones which thou hast broken (d).* He answered, *blessed is she that believed, I will perform what I have told her (e): why look you so sadly to-day (f)?* Have I not given Egypt for thy ransom, as well as myself:

(a) Luke xii. 32.

(b) Prov. xxv. 15.

(c) Cant. ii. 10.

(d) Psalm vi. 2.

(e) Luke i. 45.

(f) Gen. 40. 7.

Yea, Ethiopia, Sheba, and Seba for thee ; because thou hast been precious in my sight, and I have loved thee (a) ; and though I have threescore Queens and fourscore concubines, and virgins without number, yet my undefiled is but one ; she is the choice, or chosen one of her heavenly mother (b).

These words strengthened me ; I arose, went to him, and he held out the sceptre, and again asked what I requested ; I touched it, and said, thy everlasting self, I beg to be given me at my petition, and to leave thee as a portion to all my daughters when I die, at my request (c). He said, it is done ; I will bless him that blesseth thee, and curse him that curseth thee (d). He then asked, who had been making the heart of his dove sad, whom he had not made sad. The Queen said, the enemy is this wicked UNIVERSAL CHARITY ; surely, if he had brought me to blaspheme my Lord the King's name, he could never have countervailed my King's damage.

I permit such to try thy love, said the King ; but justice shall take hold of him, and thou shalt appear a witness for me against him. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn ; this is thy heritage, and thy righteousness is of me, saith the King (e).

When the prisoner heard this, he put a bribe into the hand of Carnal Reason, his counsellor, to plead

(a) Isaiah xlivii. 44.

(b) Cant. vi. 9.

(c) Esther v. 3.

(d) Numb. xxiv. 9.

(e) Isaiah liv. 17.

for him ; but Reason whisperingly replied, she is of the seed royal, and thou shalt surely fall before her (a) ; and Conscience said the same.

Then said the Judge to the Queen :

Judge. His offence is such a complication of spiritual crimes, committed against your Majesty, as never have been brought into any court before.

Queen. I have uttered nothing but the truth, my Lord.

Judge. None doubts your Majesty's veracity (b). So her Majesty withdrew ; and the virgin, the daughter of Zion, who came with her, despised him, shook her head at him, and laughed him to scorn (c).

Clerk. Cryer, tell Mr. FREE-MAN to stand forth, and give in his evidence.

Judge. Mr. FREE-MAN, the King's witness, do you know the prisoner at the bar ?—Yes, my Lord, I know him ; his name is Love-Self, alias UNIVERSAL CHARITY.

Judge. What do you know against him ?

Free-man. Many things, my Lord.—I was once in company with him, and I was speaking to him of the amazing grace of our sovereign Lord the King, and telling him, what a dreadful debt I had formerly contracted with his Majesty, and my inability to pay one mite (d). I also told him of an aweful act of rebellion, which I had been guilty of in my giddy

(a) Esther vi. 13.

(b) Isaiah lxiii. 8.

(c) Isaiah xxvii. 22.

(d) Luke vii. 42.

youth (*a*), and of my long imprisonment for it (*b*). I told him also, of my being brought in chains to the court; and of the just sentence that was passed on me for my abominable crimes, being found *guilty* (*c*); and also how I was put into the dungeon, or pit of the goal, where the law allowed none, under sentence of death, so much as a draught of water (*d*). I also told him, I had petitioned his Majesty, with many tears, to be propitious to me; but I had little hope of succeeding; for I knew Justice, with his flaming sword, kept the key, and stood porter at the prison door.—Having lain long in this dreadful dungeon, without a goal-allowance; sinking perpetually in the mire; sticking fast, and crushed with the intolerable sentence of *eternal* death, I put up another groaning petition—*O bring my soul out of prison, that I may praise thy name!*—*O let me not sink, nor let the pit shut her mouth upon me* (*e*)! *Can the dead praise thee* (*f*)? Can those who go down into silence hope for thy truth? I could put up these petitions better in the dark dungeon, than in the *light*, because I dared not look up (*g*); though I longed to turn my face towards his holy temple (*h*); and, though out of the belly of hell I cried, yet my prayer entered his ears (*i*), and my gracious sovereign came to this

(*a*) Prov. xvii. 11.(*b*) Psalm lxxxviii. 8.(*c*) Lam. iii. 65.(*d*) Zech. ix. 11.(*e*) Psalm lxix. 14, 15.(*f*) Psalm lxxxviii. 10.(*g*) Luke xviii. 13.(*h*) Jonah ii. 4.(*i*) Jonah ii. 7.

Lion's den, and cried with a loud voice, *thy God is able to deliver thee.*

This word reached my very heart ; he entered the prison, and came to the door of the dungeon (*a*), and put his finger in *by the hole of the door* (*b*), and wrote something on my *spirit* (*c*) ; my soul melted like wax before the flame, under the impression ; and I received it so deep, it was as if it had been done *with an iron pen and lead, in the rock for ever* (*d*) ; and soon a light shined into the prison (*e*) : I ran to it, in order to read the writing, and it was written thus :— Having nothing to pay, *I frankly forgive thee all* (*f*) ; I have blotted out thy debt as a cloud, and *will remember it no more for ever* (*g*) : And at the bottom of the receipt there was the name of my **CREDITOR**, and the name of his **RESIDENCE** ; and, as I could not well understand it, I heard a voice, saying, I have wrote on him the name of my **GOD**, and the name of the *city* of my **GOD** (*h*). The name of my creditor was **LOVE** (*i*), and the name of the city **RIGHTEOUSNESS** and **PEACE** (*k*).

Although this yielded me much comfort, yet *Jus-*
tice the porter, standing at the door with his flaming sword, made me mix my *joy* with *trembling* (*l*) ; how

(*a*) Job xxxviii. 17.

(*b*) Cant. v. 4.

(*c*) Jer. xxxi. 33.

(*d*) Job xix. 23, 24.

(*e*) Luke i. 79.

(*f*) Luke vii. 42.

(*g*) Isaiah xliv. 22.

(*h*) Rev. iii. 13.

(*i*) 1 John i. 8.

(*k*) Heb. viii. 2.

(*l*) Psalm ii. 11.

I should pass him, or go by him, I knew not ; but this fear was removed, for the King came to the door himself, and said, *I proclaim deliverance to the captive, and the opening of the prison doors to them that are bound, for this is the acceptable year (or Jubilee) of the Lord (a).* The porter turned the key, and the lock flew back with such violence, that the foundations of the prison shook ; and many in the infernal regions were alarmed, and armed themselves with indignation, knowing the prisoner was gone.

When I came up out of the horrible pit, and had just passed through the door-way, how was my soul surprized ! Justice, the porter, had put his sword into its scabbard ; the flame that waved on it was quenched (b) ; his terrible brow sweetly smiled on me ; and, as I held the King by his robes, Justice said to him, *by the blood of thy covenant I have sent forth the prisoner out of the pit, wherein was no water (c) ;* and then the porter looked at me, and, smiling, said, *I am faithful and just to forgive thee thy sins, and to cleanse thee from all unrighteousness (d).* I had let go the skirt of my king's robe ; the porter took notice of it, and, pointing with his finger to the King, said, *turn to the strong hold, ye prisoner of hope (e) ;* for I was not as yet out of the prison, though out of the horrible pit. So the porter passed along the valley of Death's shadow, before the King, to open the outer door ; and I got

(a) Luke iv. 18, 19. (b) Gen. iii. 24. Zech. xiii. 7.

(c) Zech. ix. 11. (d) 1 John i. 9.

(e) Zech. ix. 12. Nahum i. 7.

fast hold of the King's skirt (*a*). Then said the King, *I am the good shepherd, I know my sheep, and am known of mine. My sheep hear my voice, and to me the porter openeth* (*b*): *I call my sheep by name, and lead them out* (*c*). Then said the King to me, I have revoked thy sentence; thou art passed from the sentence of death, to life, and *shall never more come into condemnation* (*d*). *I give my sheep everlasting life, and they shall never perish, neither shall any pluck them out of my hands—* he that believeth hath everlasting life (*e*).

Then said I, but am I exempt from imprisonment for ever? To which he answered, *the Son hath made you free, and you are free indeed* (*f*); and, as a proof of it, I give this white stone (*g*); and that which is written on it is, JUSTIFIED FREELY BY GRACE. This I give thee as a witness, and it must be set up in thy conscience (*h*); and on this spot of ground thou must set up a witness for me, that I may hereafter remind thee of thy present love to me. If ever thou shouldest get cold, I shall tell thee to come to this Bethel, where thou anointedst the pillar: I likewise, (as a proof that thou hast overcome me by *faith* and *prayer*, and taken my kingdom by force) give thee a new name, which none know, but them that receive it (*i*); it is the name of Israel (*k*): Jacob ob-

(*a*) Zech. viii. 23.

(*b*) John x. 3.

(*c*) John x. 3.

(*d*) John v. 24.

(*e*) John iii. 36.

(*f*) John viii. 36.

(*g*) Rev. ii. 17.

(*h*) 1 John v. 10.

(*i*) Rev. xii. 17.

(*k*) Gen. xxxii. 28.

tained it, by prevailing with GOD and Man (*a*), and I give it to every overcomer (*b*), as an everlasting name, never to be cut off (*c*).

Having mentioned these things to the prisoner, my Lord, he told me I might fall from this free grace and favour of my King ; and further, that I might be taken again by the porter ; feel the dreadful sword, which I thought to have been sheathed ; be cut asunder with it as an unprofitable servant, and be imprisoned again till I could pay the uttermost mite. I credited this false report, and fancied I saw the porter pursuing me with his drawn sword, and rigorous brow, as before ; slavish fear took hold of me, and I was entangled in the yoke of bondage (*d*).

Many witnesses, who told me I was a freeman for ever, I withheld, and called their testimony *an idle tale* (*e*) ; and said, in my haste, *all men are liars* ; and I told the King that his promise failed, and that he had forgotten to be gracious. Thus Mr. Universal Charity set up my infirmities as a standard of truth ; and by the force of his arguments I was overcome, and by him brought unjustly into bondage, or false imprisonment ; where I lay, till my King sent a reprieve the second time ; and told me Universal Charity had taught rebellion against him (*f*), and *spoken lies in his name* (*g*), and a false vision out of his own

(*a*) Gen. xxxii. 28.

(*b*) Rev. ii. 17.

(*c*) Isaiah lvi. 5.

(*d*) Peter ii. 19.

(*e*) Luke xxiv. 11.

(*f*) Jer. xxviii. 16.

(*g*) Jer. xiv. 14.

heart ; and that he ran of his own head, but I sent him not ; and this is what I know of him, my Lord.

Then said the Judge, You are sure this is all true ?

Free-man. Yes, my Lord, I shall have cause ever to remember it to my sorrow ; it is truth, and nothing else but the truth, my Lord ; and I have no more to say.

Judge. Tell Mr. ADOPTION, the King's witness, to stand forth, and give his evidence against the prisoner at the bar.

Then said the Judge, Mr. ADOPTION, the King's witness against the prisoner at the bar, do you know him ?

Adoption. Yes, my Lord.

Judge. What is his name ?

Adoption. His name is LOVE-SELF, but some call him UNIVERSAL CHARITY ; however, I know him well.

Judge. You have heard his indictment ; is he guilty or not ?

Adoption. It appears necessary to acquaint your Lordship the way in which I first became acquainted with him, that my evidence may appear the more plain and forcible. My first Father was heir to a vast estate that was given him by divine donation. Honour was laid upon him (*a*), and excellent Majesty given him ; but he was to hold his estate and

(*a*) Psalm xlix. 12.

dignity upon certain conditions of *honesty* (*a*). He being led away by his *Wife*, who had been deceived by an old *outlawed Dragon*, who had rebelled against his Sovereign, and lost his *own habitation*; this evil one led my father through the bounds of *honesty*, and brought him to rob the garden, and steal the fruit of his bountiful benefactor. This he did to his cost, and found the words of wisdom true, that as he digged a pit, he fell into it; and as he followed the serpent through the hedge, *the serpent bit him* (*b*).

My father not continuing in honour, became like the serpent that bit him; and all his children are by sin *a generation of serpents*. However, he lost his honour, his estate, and, what is still worse, the favour of his most bountiful benefactor; was expelled the presence of his Sovereign, and fell under his just displeasure and heavy sentence (*c*); banished from the garden, and left to wander in a solitary way. I, my Lord, being one of this thief's children, wandered near *thirty years* in a waste howling wilderness, and found no *city of habitation*; but at last I was informed by a voice from one, whom no eye ever saw, that the *Son* and *Heir* of my Father's, Lord, and Sovereign was appointed to dispense life and favour, in his Father's name, to some of the family of my poor dishonest parents; and I was determined to make my case known unto him by a petition, let come on me

(*a*) Gen. ii. 17.

(*b*) Eccles. x. 8.

(*c*) Rom. v. 18.

what would. So I covered my face in token of guilt, rose up from my dunghill in haste, and let my request be made known unto him.

I got his ear ; he stood still, listened to my voice, and asked what he should do for me. I told my case to him, and begged to be made one of his hired servants. He smiled sweetly on me, and said, *thou wast lost, and art found ; I came into this wilderness to seek and to save that which was lost.* Thou hast found grace in my sight ; I know thee by name ; I am come to take the prey from the mighty, and to deliver the lawful captives ; thou art a son by thy faith, an heir of my Father, and a joint heir with me : Believe the truth, my word is truth ; heaven and earth shall pass, before my word fail. Thy inheritance is for ever ; and as a pledge, to assure thee thereof, take this kid and make merry with thy friends, and feed it beside the shepherds' tents.

Seeing him going to depart, I said let me go with thee, lest I lose my way in this wilderness. He answered me, and said, thou canst not follow me *now* : But I said, O Lord, take me, lest some evil beast devour me. And he said, I have made with thee *a covenant of peace*, and I will cause the evil beasts to cease out of the land, and thou shalt dwell safely in this wilderness, and sleep in the woods (*a*). I cried out again, O let me follow thee, why should I turn aside from the footsteps of thy companions (*b*) ? But he

(*a*) Ezek. xxxiv. 25.

(*b*) Song i. 7.

answered,

answered, go thy way forth by the footsteps of the flock, and feed thy kid beside the shepherds' tents (*a*) ; there, said he, I cause my flocks to rest at noon; there is goat's milk enough for the kid (*b*), and strong meat for thee, and wine too for those who are of an heavy heart.

As soon as the gracious Lord had left me, there came a man by me, with his hair oiled, and parted on the crown, with a dejected countenance, and words smoother than oil ; I told him of the kind providence I had met with, the music I had heard, and shewed him the kid I had received ; and farther, I enquired for the shepherds' tents to feed it at. He seemed to fret inwardly about the *kid* and *music*, all the rest he understood, but a kid he had never received, nor had been so indulged as to make merry with his friends (*c*) ; he told me also, that there was one shepherd, who was an infallible feeder, and he had others under him ; but all beside him, and his, ran before they were fent. So I followed him, thinking it a kind providence to meet with such a director, not considering what he was ; but when I came to the tent, and stood a minute at the door, I heard one man say to another, Mr. Hypocrisy, with his Nazaritish head and fair speeches, has beguiled the heart of that green countryman : He is gone after this harlot *as an ox to the slaughter, or as a fool to the correction of the stocks* ; and there he will stay till a dart strike

(*a*) Song i. 8.

(*b*) Prov. xxvii. 27.

(*c*) Luke xv. 29.

through his liver (a); and then perhaps he may escape as a bird from the hand of this fowler (b).

These words made me all eyes and ears; so when the old shepherd appeared, I shewed him my kid: He looked very grim at it; I told him I was come to water and feed it at his tent. He said it was one of *lean* kind. As I stood by the window, and looked through, I saw the *river of life* glide by as clear as crystal, and likewise the *still waters of comfort*. The river being at some distance from the tent, he sent one of his servants to the river to fetch water; and I saw him put on a pair of shoes, made by one Mr. Traditions; and he jumped into the river, and fouled the water with his feet, and then gave it to the kid, thick and muddy as it was; and as for the green pasture, he trampled upon it, before he gave ^{it} the kid any. Then came to my mind this passage: “ Seemeth it a small thing unto you, to have eaten up the good pasture, but you must tread down with your feet the residue of your pastures? and to have drank of the deep waters, but *you must foul the residue with your feet* (c).”

All this I observed, and treasured it up in my heart; and to try him farther, I asked if my Lord’s keys were committed to *his* care? and he said yes, to *my* care. Then I asked if he had got the key of the *larder* and *wine cellar*; he answered yes, and of every thing else. I asked him to give me a little

(a) Prov. vii. 23.

(b) Prov. vi. 5.

(c) Ezek. xxxiv. 18.

wine that was *strong* (*a*), some *well refined*, wines on the
lees *well refined*; such as my bountiful Lord allowed;
I begged it might be *old*, for I told him I had no
desire of *new*, I thought the old was *better* (*b*).—
This pert talk of mine did not seem to please the
hypocritical host very well; however, he went to the
cellar, but I perceived he had lost the key of know-
ledge (*c*), so he could not enter in *himself*; and I that
was going, he hindered for a time (*d*); however, he
brought me up a little drop of mixture and gave me,
but not sufficient to make me forget my *poverty*, nor
my *misery* (*e*). Then came this passage to my mind
with power—“*Thy wine is mixed with water* (*f*).”

I asked him if he had any provisions, such as the
scriptures called *good*; things full of *marrow* and *fat-
ness*. He said yes; but, when it came to table, it
was nothing but *husks*, such as he fed the swine
with (*g*). I fain would have filled my belly with
it, but could not. O, said I, *how many bired servants
hath my Father, who have bread enough, and to spare, but
I perish with hunger: my leanness, my leanness, woe unto
me!*

This poor way of living brought many disorders
on me, and I loathed the light food of this house.
Beside, all my food here must be *paid for*; I must ei-
ther pay it in *cash*, or in *labour*; that is, I must per-

(*a*) Prov. xxxi. 6.

(*b*) Luke v. 39.

(*c*) Luke xi. 52.

(*d*) Ibid.

(*e*) Prov. xxxi. 7.

(*f*) Isaiah i. 22.

(*g*) Luke xv. 16.

form certain *conditions*; there was nothing to be had without *money*, nor without *price* (*a*). So I took my final leave of him, finding him an *unfaithful steward* (*b*), or rather a *task-master*. Experiencing a severe hungering and thirsting after *Righteousness*, I went with my complaints to my most gracious Lord the King, and he told me he would not suffer the souls of the righteous to famish. I told him I could not feed at the tent. He told me they had made the commandment of *God* of none effect by their traditions; and, farther, he told me to beware of the doctrines of the *Pharisees*, which are *hypocrisy*. From that time I saw through this Host effectually; and I think he acted worse with my Master's keys, than *Judas* did with his *bag*; for, though *Judas* was a thief, and bore the greatest part for himself that was put therein, yet he only, by his covetousness, pinched the *belly* of the disciples, but this Universal Charity, by his *hypocrisy*, wanted to starve both *soul* and *body* together. And thus, my Lord Judge, I have declared all I know, and nothing but the truth.

Then said the Judge, you are sure you saw him foul the waters, and mix, or adulterate the wine?— Yes, my Lord; and, moreover, my sovereign Lord and King told me it was mixed; and I am too good a judge of that sort of liquor to be deceived, my Lord.

Judge. Cryer, tell Mr. Predestination to stand

(*a*) *Isaiah iv. 1.*

(*b*) *Luke xvi. 1.*

forth, and give in his evidence against the prisoner at the bar.

Judge. Mr. Predestination, the King's witness, do you know the prisoner at the bar?

Pre. Yes, my Lord.

Judge. You have heard his indictment; what say you, is he guilty of the things charged against him, or not?

Pre. I shall give your Lordship my knowledge of him, and how I became acquainted with him first, and afterwards my evidence, and hope your Lordship will hear me patiently.—Be it known, therefore to your Lordship, that my ancestors were people belonging to the seas, and had been for many years. They were natives of *Paradise*, a land not far from *Mesopotamia*; the first trading voyage they made, was from the Cape of *Good-hope* to the city of *Destruction*, in the land of *Shinar*; but they met with a contrary wind, and were cast away, not far from the *Fair-havens* (a). Many of the family on board were irrecoverably lost (b); and I found the waters to overflow me, insomuch, that all hope of ever being saved was entirely taken away. But a kind Providence put it suddenly into my mind to try to swim; I then spread forth my bands, and found I could swim, tho' I had never learnt (c); and soon I got my head above water, and drew near to the land, where I espied a very lofty mountain, or hill, it is called the ancient

(a) Acts xxvii. 8.

(b) 2 Cor. iv. 3.

(c) Isaiah xxv. 11.

mountain ; upon the top of it I thought I saw a rock over-hang it : I looked at it, and perceived there were private stairs to ascend by (a). So I got one foot on the first, and stood awhile to look about me ; and on the left hand I saw some hundreds of our family standing, partly in the water, and partly out, in a most forlorn condition ; they had no covering, but a kind of net (b), and an old *vail* on their faces (c) : They appeared to stand in a sort of chaos, part earth, and part water ; and, above all the rest, stood Universal Charity, the prisoner at the bar, with a fleece of sheep's wool upon his back ; he saw me stand on the *crag of the rock* (d), and beckoned to me to come to him, which caused me to *halt between two opinions* ; and, indeed, my mind was as badly tossed as my body had been on the turbulent billows I had just escaped.

I stood for some time in jeopardy, not knowing which course to take—if I fell back, I should sink in the deep—if I turned to the left hand, I expected to stick in the mire—and if I went forward, I had this apparently insurmountable hill to climb ;—and, finding my foot that had hold of the stair wax weak, and that knee to stagger, I heard a voice, saying, *How long halt ye between two opinions ?—if Baal be God, follow him, but if the Lord, follow him* (e). I

(a) Song ii. 14.

(b) Isaiah lix. 6.

(c) 2 Cor. iii. 14.

(d) Job xxxix. 28.

(e) 1 Kings xviii. 21.

Looked up, to see if I could discover the person from whom the voice came ; and, on the top of the mountain, I saw a beautiful man, with a cord in his hand; and he let it down to me, saying, *I have drawn thee with the cords of love, as with the bands of a man (a).* I saw it, but could not take hold of it ; nor could I keep my eyes from looking at those who stuck in the mire ! and, amongst all the rest, I saw my wife and poor children : *I cried, up, up, get you out of that place; but I seemed as a mocker to them (b) :* Then I pointed to the cord, but they could not see it.

My case appeared now quite desperate ; *my knees were weak through fasting, and on my eye-lids sat the shadow of death (c).* Presently I heard a voice, saying, *come up hither (d) ; but I was so feeble and sore broken, that I could not speak.* It came to me the second time, saying, *on this mountain will I make for you a feast of fat things (e).* I looked on the right hand, and on the left, to see if I could mend my foot-hold, without ascending the hill ; but there came another voice to me, saying, *make thy calling and election sure, for by doing this thou shalt never fall (f).* I still looked about for some firm foundation to stand on, but could find none ; at last there came another voice to me, saying, *his foundation is in his holy mountain (g), and see that thou refuse not him that speaketh (h).*

(a) Hos. xi. 4.

(b) Gen. xix. 14.

(c) Job xvi. 16.

(d) Rev. ii. 9.

(e) Isaiah xxv. 6.

(f) 2 Peter i. 10.

(g) Psalm lxxxvii. 1.

(h) Heb. xii. 25.

I took hold of the cord, and travelled up with much reluctance, and heaviness of heart, often giving a look, with a longing eye, on my wife and family, and others who seemed to stick fast in the miry clay—yea, I fretted, kicked against the mountain, rebelled against the founder of it, and bedewed with many tears every step I took; but, neither rebellion against it, nor tears dropped on it, would in the least soften it, or make any impression on it; for the whole was a *mountain of solid brass* (*a*), and the founder *is of one mind, and none can turn him* (*b*).

I had not got above three steps up the stairs, when a man caught hold of my skirt, and pulled me violently, as if he wanted to pull me down; it was this *Universal Charity*, and he held so fast by my skirt, that I could not shake him off—weak and feeble as I was, I was forced to drag him up near the top of this lofty hill, which filled me with such rebellion against the King, as I am ashamed to mention. I often looked back, and at times wept, till my bowels yearned within me. Then I heard a dreadful voice sounding in my ears, saying, *he that loveth Father, or Mother, or Wife, or Children, or his own life better than me, is not worthy of me; and he that puts his hand to the plough, and looks back, is not fit for the kingdom of GOD.*

O, what my soul felt here, there are but few know! Universal Charity hanging at my skirts, un-

(*a*) Zech. vi. 1.

(*b*) Job xxiii. 13.

utterable rebellion heaving in my heart, the terror of the King stood in array against me, for looking back; the nauseousness of my own wounds, which I got in the wreck; the weakness of my knees, and my hands so feeble, I could not hold the cord: all these things together quite bereft me of my senses—and I believe Nebuchadnezzar, among the beasts of the field, had more rationality and happiness than I had.

When I came within three or four steps of the top, I fairly fainted, for my strength was small (a). But I heard a voice, saying unto me, O my dove, that art in the cleft of the rock, in the secret place of the stairs, let me hear thy voice (b).—I answered, Lord save, or I perish (c); and immediately Universal Charity let go my skirts. Then I heard another voice, saying unto me, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and, in the world to come, eternal life (d).

These words much strengthened me, so I reached the top with more ease than I began; and I looked about, to see what new relations I was to have, agreeable to the promise, but I saw none.—But, soon after, I thought I saw dimly the form of a hand

(a) Prov. xxiv. 10.

(b) Song ii. 14.

(c) Luke viii. 24.

(d) Mark x. 29, 30.

put forth with odoriferous ointment ; I smelled it, for my smelling was better than my sight : Finding the ointment stuck on my eyes, I rubbed it about, and heard a voice, saying, *Anoint thine eyes with eye-salve, that thou mayest see* (a) ; and soon I perceived a thick scale, or veil, drop from my mental sight, and *I looked out of obscurity, and out of darkness* (b).

Now I saw things clearly, and such things as no mortal can relate, for they are unspeakable, and full of glory (c). Then came this sweet word to my heart, while I stood on the top of the mount, and *I will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations* (d) ; and a command went forth from the King to array me in new apparel.—So a young man brought forth the best robe, a pair of shoes, and a ring (e) : I looked up at him, and asked him who he was ; and he said, *I am Joseph your brother* (f) ; so I found he was one of my relations.

There went forth another command from the King, which was—*give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness* (g). This was brought by a woman ; so she put it on me, and smiled, and talked freely with me.—I asked after her name, and she said, *I, Wisdom, dwell with Prudence, and find out knowledge of wit* y

(a) Rev. iii. 18.

(b) Isaiah xxix. 18.

(c) 1 Peter i. 8.

(d) Isaiah xxv. 7.

(e) Luke xv. 22.

(f) Gen. xlvi. 4.

(g) Isaiah lxi. 3.

inventions (a); I must be to thee as the loving hind, and pleasant roe (b); my breasts of consolation must satisfy thee at all times, and thou must always be ravished with my love, and not *embrace the bosom of a stranger (c): So I found she was my new wife that was promised.*

Presently after, there came a young maiden, and brought a belt, as I called it, and put round me; I asked Wisdom who she was; she told me her name was *Virtue; She delivered girdles to the merchants (d): And soon after she came again with a bottle, or flagon of wine, and said, give strong drink to him that is ready to perish, and wine to him that is of an heavy heart; let him drink, and forget his poverty, and remember his misery no more (e).*

When I had tasted this wine, I was so intoxicated, that I forgot my old Father and Mother, Wife, Children, and all together.—Ah, said I, *this wine goes down so sweetly, it is enough to make the lips of those who are asleep to speak (f)!* Then came this sweet word to me, “*and in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined (g).*” So Wisdom spread her table (*h*), and I ate and drank till I was like a bottle that had no vent (*i*); and Wisdom entertained me with

(a) Prov. viii. 12.

(b) Prov. v. 19.

(c) Prov. v. 20.

(d) Prov. xxxi. 10. 24.

(e) Prov. xxxi. 6, 7.

(f) Song vii. 9.

(g) Isaiah xxv. 6.

(h) Prov. ix. 2.

(i) Job xxxii. 19.

knowledge of witty inventions; but I shall never be able to relate them all. Being filled with wine, I got up, and a young woman came to me, and asked me to walk abroad with her; so I went to the edge of the mountain with her, and she pointed right across, and shewed me another hill, rather higher than that on which I stood; and told me, that hill and this had but one foundation; and she pointed down to it, and I saw it, and asked what the foundation was; and she told me, the base was the Sovereign power of the ETERNAL GOD—he reared those mounts in electing and everlasting love to poor sinners; and his faithfulness and truth will keep them firm for ever.—O, said I, *my mountain stands so strong, I shall never be moved* (a).

She pointed again across to the opposite mountain, and asked me if I saw a blaze go up from the top of it; I answered yes.—She pointed to a city established thereon, which I saw, with *her walls, gates, and foundations*; and I had many sweet views of her *light and glory*. I asked her, if those were the two mountains called *Ebal* and *Gerizim*, that we read of (b); but she told me no:—This, on which we stand, is Eternal Election, or Absolute Predestination; called by Moses an *ancient mountain*, because it was cast up and established from *everlasting*;—and that high hill, with its shining top, is Glorification, which he calls a *lasting hill*, because it endures for ever. And the

(a) Psalm xxx. 6, 7.

(b) Deut. xxvii. 12, 13.

feast which thou hast here been entertained with, he calls the *chief things of the ancient mountains*, and is an *earnest of the precious things of the lasting hills* (a).

Alas ! said I, how can people fight so desperately against this blessed hill ?—Because, said she, they never tasted the sweet things of it ; they may have gifts, and receive joy, but they are servants still ; and such are said to receive joy *by the way side*, not on the mount : He that is established here, will praise the mount, but those that want to *climb up another way*, find this mountain an impediment, therefore they fight against it, and so do the devils as well as they ; and there are some ministers of CHRIST, who have almost forgot the feast they once had on this mount ;—natural affections, and the fear of man, *has brought a snare on many* ; and they preach so as to obscure the mount, and aim to please the carnal and great, which fills the house of GOD with chaff, and occasions all the bloody persecutions that come to *purge the floor* from that chaff which they have contracted together.—GOD uses the *fan to purge away the chaff* ; their work is not perfect before GOD, nor do they *declare his whole counsel* ; such shall suffer loss in their ministerial labours, and be *saved by fire themselves* (b). These men begin in the Spirit, but dwindle too much into the flesh again (c) ; then, at their last hours, they are delivered up to SATAN, for the destruction of the flesh,

(a) Deut. xxxiii. 15.

(b) 1 Cor. iii. 15.

(c) Gal. iii. 3.

that their Spirits may be purified in the fiery trial (*a*), and saved in the day of the Lord Jesus (*b*), as Job was, for the destruction of self-righteousness, and Peter, for the destruction of self-confidence.

Then she pointed to the sea which I had lately escaped (*c*), and told me, that troubled sea was the inhabitants of the world (*d*), and those foaming billows are *ungodliness and wrong* (*e*) ; and the highest waves that dash so violently against this mountain, is the desperate pride of men, rebelling against God, called by David *proud waves* (*f*). Then she pointed with her finger toward the ocean, and asked if I did not see a light. I said yes, but more smoke than light, I think :—Yes, said she, that is Sinai's mount, or, in a figure, the *fiery Law of God*, thrown from his right hand (*g*) ; God cast it into the sea when the *second trumpet sounded*. The first was a jubilee, but the second sounded for war against the people, who are heirs of that curse the law reveals (*h*) ; and all the wrath of the eternal God will be found to be in it ; *Fury is not in him*, it is in that mount (*i*).

In that mount is treasured up all the treasures of *hail*, which God has reserved against the day of trouble, against the day of battle and war (*k*) ; whenever that mount discharges itself, the whole seven thunders will utter their

(*a*) 1 Cor. iii. 13.

(*b*) 1 Cor. v. 5.

(*c*) Psalm lxix. 14.

(*d*) Isaiah lvii. 20.

(*e*) Psalm lxv. 7.

(*f*) Psalm cxxiv. 3, 4, 5.

(*g*) Deut. xxxiii. 2.

(*h*) Isaiah xxxiv. 5.

(*i*) Isaiah xxvii. 4.

(*k*) Job xxxviii. 22, 23.

voices, (which John the apostle could not describe with a pen) and when once it breaks forth, those who now contend for it, will flee before it ; *for it will throw its combustibles into every unrenewed heart ; yea, it will make the wicked run like a fiery wheel, and persecute them with all its storms (a).* But, said I, is it not strange that so many insensible sinners should be dancing round it ?—And she said, Israel in the wilderness did the same ; it has set many on fire, so that they cannot rest, yet they know it not ; yea, some are so burnt with it, that they have an earnest of its whole contents within them, yet never lay the sin of unbelief to heart. This fulfils what Isaiah saith, *it set them on fire, but they knew it not ; it burned them, but they laid it not to heart (b).*

You have a full description of the combustibles treasured up in that mountain, in the thirty-second chapter of Deuteronomy ; and when this world is ripe for ruin, that fire, which you see, will *melt the elements* ; and all the inhabitants of the world, who cleave to it for life and salvation, shall feel the effects of its dreadful artillery ;—for it will descend into hell with the wicked, as you read—“*for a fire is kindled in my anger, (mark, is kindled) and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.*” *I will heap mischiefs upon them, and I will spend mine arrows upon them (c).* That fire burns in every soul

(a) Psalm lxxxviii. 13, 14, 15.

(b) Isaiah xlvi. 25.

(c) Deut. xxxii. 22, 23.

that

that is in black despair in this world, and if you go down into hell, it burns there also.

Then she pointed toward the smoke of it, and asked if I did not see a large body of people gaily dressed.—I said yes ; she told me that body was some of the great men of the world, called Atheists and Deists : Sin, said she, has feared their consciences, and the smoke of the bottomless pit has blinded their eyes ; they are gone, you see, to *blackness and darkness*, and that is an earnest of *outer darkness*. These shall, ere long, *pray for the rocks to fall on them, and to the hills to cover them* ; these have their hour under the power of darkness ; they deny the Lord that bought us—and if they do these things in the green tree, what shall be done in the dry (a) ?

Then pointing again, she said, Do not you see a large rock near that vapour of smoke ?—I said, yes, and many on it. She said, that rock is the error of Arianism ; and when they go from that, they go into the smoke ; they are those who *trample on the atoning blood of CHRIST* ; and, by exclaiming against the Lord's divinity, they render it ineffectual to heal them ; for the efficacy of the human blood arises from its union with the God-head (b) ; so they, making him a creature only, exclude themselves from redemption ; for “no man can redeem his brother, nor pay a ransom to GOD for him (c).” However, their rock is not as our rock ; they, though enemies to us, are

(a) Luke xxiii. 31.

(b) Heb. ix. 14.

(c) Psalm xlix. 7.

judges of this truth (a). On the right hand you see several little rocks, and some dry earth by them; those are the rocks of *Silly*; and many, trusting in a form of Godliness, others in a reformation; some in a bigotted and party spirit; some in blind zeal; others in gifts; some in Church-membership, and others in dry order only; there they stay, and have built those little huts, which you see there; but, when the winds blow, and the floods come, they are generally washed away, building and all. Job calls these *folly ones (b)*, and their rocks take their names from those that inhabit them. These which you see so nigh the mount, are such as stick in *natural affections* only, and suppose it to be *the Spirit of God*; and Universal Charity hammers out God's counsel so as to please them all; and he that preaches *to please men*, can never be the servant of *CHRIST (c)*.

But come, turn thine eyes toward the East, don't you see a cross?—Yes, said I, and a man on it:—Then, said she, *CHRIST hath been evidently crucified, and set forth before you (d)*. I looked at him till my sins against him came afresh to my mind; and I mourned over him as one in bitterness for his first-born (e). She led me through one gate, called *Imputed Righteousness (f)*, (this delivereth from the curse); and then through another, called *praise (g)*; (this gate deliver-

(a) Deut. xxxii. 31.

(b) Job v. 2.

(c) Gal. i. 10.

(d) Gal. iii. 1.

(e) Zech. xii. 10.

(f) Psalm cxviii. 19.

(g) Isaiah lx. 18.

eth from enmity against GOD) : And, as I was weeping and rejoicing, she said, he that you saw on the cross is the foundation of your hope (a) ; GOD's foundation is in this holy mountain (b), and he loves the gates of Zion better than all the dwellings of Jacob (c). And now look through this glass, and you shall see, though but darkly, the glory of GOD, in the person of JESUS CHRIST (d). And while I looked through the glass, (though but darkly) yet I thought my face shone again (e) ; or, as Paul says, *I was changed into the image which I saw, from glory to glory, as by the Spirit of our GOD.*

Then said the woman, you saw CHRIST crucified evidently set forth before you, but you saw no similitude, you only saw a fire (f), lest you set up idols in your imagination, as the Arians do, and then cannot tell which of these idols to address ; so they make CHRIST a creature, the Spirit a phantom, and address GOD out of CHRIST, and without the Spirit, as an object of worship ; which is nothing but a vain imagination, exalted against an experimental knowledge of the ever-blessed Trinity.

Then she turned my face about, and I saw a woman richly clad in gold of Ophir (g). She told me that woman was Zion, or Hephzi-bah the Queen ; she stands at the right hand of the King (b). So I went and made

(a) 1 Cor. iii. 11.

(b) Psalm lxxxvii. 1.

(c) Psalm lxxxvii. 2.

(d) 1 Cor. xiii. 12.

(e) Psalm cxix. 135.

(f) Deut. iv. 36.

(g) Psalm xlvi. 9.

(h) Ibid.

my obedience to her. Then said my tutoress, him whom thou saw through the glass is thy Father ; *call no man father, for one is your Father, even God* ; nor *call thou any man master, for one is your Master, even CHRIST* ; and that Lady is thy Mother ; thou must never *despise the law of thy mother (a)*, nor forsake her when she is old (b). Thou must honour thy father and thy mother, that thy days may be long in the land, or that thou mayst live for ever ; and that is the ultimate latitude of the law's spiritual meaning, for the law is spiritual (c) ; and a spiritual man has a spiritual Father and Mother.

Then said I, pray what may I call thy name ? She said, *I am Understanding*, and Solomon tells thee to *call Understanding thy kinswoman (d)* ; and if thou communicate these things to others, all that partake of them will be thy spiritual children ; *though you have ten thousand instructors, yet have ye not many fathers.* *I have begotten you*, faith Paul ; and that fulfils the promise given you as you came up, that you should receive father, mother, wife, children, brothers, sisters, and kinsfolk in this time, and in the world to come, life eternal.

Thou art now a subject of that kingdom established on this mountain, which is *a city set on a hill that cannot be hid (e)* ; and a citizen of mount Zion (f) : And all that I have said in the dark, proclaim thou on

(a) Prov. i. 8.

(b) Prov. xxiii. 22.

(c) Prov. i. 8.

(d) Prov. vii. 4.

(e) Matt. v. 14.

(f) Heb. xii. 22.

*the house top, and let your light shine before men ; be faithful in the covenant, and thou shalt be ruler over many things ; and, in declaring this vision, diminish not a word (a). But, before thou depart, take this anchor, and cast it into the unfathomable deep of eternal Love, which thou sawest shine in the marred visage of him that hung upon the cross—cast it *within the vail*, and then it will be *sure and stedfast* (b) ; it will hold thy soul in a storm ; and thou must make fast the cord, (which drew thee up to the mount) to thy heart, which is love—*keep thyself in the love of God*. An experience of *this love shed abroad in thy heart worketh an hope within thee* ; so thou hast an *hope set before thee*, to employ thy expectation, and an *hope within of the glory of God*. This hope is an *anchor* in deep waters, but in a field-fight it is an *helmet* ;—hope wrought in the heart by experience is an *helmet* to the head against errors.*

A man will soon give up all his knowledge, if it lies only in his *head*, to a forcible argument ; but the Devil himself cannot dispute him wholly out of his *experience or feelings*. A heart furnished with a dry stock of superficial knowledge is one thing ; but an heart changed, and fixed in the love of God, is another.

But, before you depart, let me shew you something else ; do not you see a company of men at the foot of the mount, some of whom dwell in those

(a) Jer. xxvi. 2.

(b) Heb. vi. 19.

little booths which you see, and others in those holes in the earth ; and some stand at the mouth of the caves with bows in their hands ? They are *archers*; a sect of superfine Pharisees, with a few conditional promises from Moses's law in their heads, but nothing but the principles of fallen nature in their hearts. They are *ensnared in holes*, have made lies their refuge, and under falsehood have hid themselves. There are various troops of them, but each carries a bow; the *Antinomian* levels his arrow at the experience of the heart ; the *Arminian* levels at the judgment ; others at the reputation ; and all will be bending their bows at those who ascend the mount—they shoot at the upright in heart. I must now take my leave of thee, but shall visit thee again shortly. All that thou hast heard in secret, proclaim upon the house top ; and I wish you good luck in the name of the Lord.

As soon as my kinswoman left me, I saw a very heavy fog come up from the sea, which darkened the top of the mount, so that I could not discern where I was ; the sun seemed to go down over my head (a) ; the evening came on apace, and there met me a woman in the attire of an harlot, and subtle of heart : In the twilight, in the black and dark night, she caught hold of me, and said, I have peace-offerings with me ; this day I have paid my vows (b). So, with her much fair speech, she forced me (c) ; and I went into the booth, and told

(a) Jer. xv. 9.

(b) Prov. vii. 14.

(c) Prov. vii. 21.

her company all the glorious vision of the mount, and shewed them all the ornaments and favours which I had received, and the joy which I had felt from the wine which I had drank : I also told them of all my new relations, and of my being united to the Angels, and all the first-born whose names are written in heaven. These words offended many in the company—they opened their mouths against the founder of the mount, and the mount itself; and then they stripped me, wounded me, robbed me, and took away my veil from me ; and one drew a bow at a venture, and wounded me in the head (a) : they then cast me into a pit, and I stuck fast in the mire, with several others, who had no anchor.

In this miserable condition, I heard a voice, saying, *the mouth of a spiritual whore is a deep pit, and the abhorred of the Lord shall fall therein* (b). O! the terror which this word brought to my soul, was such as but few know ! O, said I, how unlike the inhabitants of the mount is this dark company ! Then I thought I heard a voice, saying, *her congregations are in the depths of hell ; her ways are the ways to hell, going down to the chambers of death.* These words caused me for some weeks to lose my senses ; and, when my rationality a little returned, I bemoaned my hard fate, and said, *wherefore is light given to him that is in misery, and life to the bitter in soul* (c) ? I often reflected on the words of my kinswoman on the mount, and saw

(a) Jer. v. 11.

(b) Prov. xxii. 14.

(c) Job iii. 20.

how she had foretold of these concubines ; but that only added to my misery, for I was answered by this soul-piercing word : *He that errs from the way of understanding, shall remain in the congregation of the dead* (a). This word cut my cable asunder, as I thought ; and my anchor removed as a tree torn up by the roots (b). My soul longed to lay hold of the cord, by which I had been drawn up the mount, but my feeling was gone from me.

Being at my wits end, I bid adieu to all hope ; but yet, in desperate malice, I said, I would mention the vision of the mount even in hell, to the dishonour of him, whose *faithfulness* had, (to my wicked and deluded heart) appeared to fail. This is *coming boldly to a throne of grace* indeed, and God knows it was a desperate case drove me to it ; and very soon this sweet word came to my mind : *My loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail* (c). I then caught hold of the cord again, came up out of the pit, and ascended the mount where I was before, and looked at the painted mystical harlot with indignation ; and meditated and well understood those words of Solomon : *She has cast down many wounded ; yea, many strong men have been slain by her.*

And thus, my Lord, I have told you how I was robbed and almost killed, which, that my evidence

(a) Prov. xxi. 16.

(b) Job xix. 10.

(c) Psalm lxxxix. 33.

might

might appear the plainer, I thought good to relate the whole circumstance; especially as all in the court, (a few only excepted) are *spiritual men*, and capable of judging whether I am a proper witness upon so important and essential a trial: And I further add, that *Wisdom, Virtue, Knowledge, my father, and new mother, brethren, and sisters, together with all the inhabitants of the mount, and my sister Understanding also, have put forth their voices* against the prisoner at the bar.—And what I have said, my Lord, I have given mine oath for the confirmation of; and it is all consistent with the unalterable mandates of the Celestial Realm.—The Judge replied, he knew that.

Then said Predestination, Here are above an hundred more witnesses in the court. The Judge answered, We have heard enough of his blasphemy, and have no further need of witnesses.

The JUDGE's SPEECH.

Judge. Gentlemen of the Jury, you have heard the indictment of the prisoner at the bar, and the testimony these spiritual men have borne against him. I do not pretend to a greater knowledge of the just laws of the Celestial Realm than yourselves, *but the Spirit of the prophets is subject to the prophets*; therefore, I chose to shew my judgment on the matter; and so I leave the decisive verdict to that *unerring Spirit* that is with you.—You find he has operated on the souls of

some thousands, as a favourer of, and contender for, the basest of mortals ; such as Cain, Judas, Ahab, Esau, Ishmael, &c. &c. has armed them with indignation against those who submit to the secret decrees of the Most High ; and those who contend for election, particular redemption, *free justification by faith, in an imputed righteousness*—for peace and pardon by *faith in CHRIST's atonement*—for *final perseverance* in the promised *strength of the Lord*—and a safe arrival in glory *through everlasting love in CHRIST*.—I say, he has called such obedient subjects, children of the Devil, and the laws they adhere to, listening to Satan ; and that such have a narrow, contracted spirit, and are opposed, contradicted, reprobated, and cast out. But those who are taught to fight against God's elect, are the only people possessed with the Holy Ghost ; whereas the Holy Ghost does not contend for *apostates*, nor reprobate the *obedient*, but *makes intercession according to the will of GOD*, (not contrary to it) ; he leads into all truth, but teaches none to deny it.

You hear also, that thousands have been ensnared by this prisoner, and many finally deceived. But, will God pity and contend for traitors, when he comes to judge the world in righteousness ? Surely, no ; *he will laugh at the calamity of the wicked, and mock when their fear cometh* (a).—And though CHRIST, as a man, wept over Jerusalem, having natural affections

(a) Prov. i. 26.

as we have, to bear our griefs, yet, after the flesh, we know him so no more (a); for, as God, he is clad with zeal as with a cloak, and the day of vengeance is in his heart (b), and he will dash them in pieces like a potter's vessel. Nor will the Holy Ghost favour them; for, such as contend for self-righteousness, sinless perfection, free-will, and power, he will surely abhor: He shall not always strive with such, seeing they are children of the flesh (c); nor will this spirit of Universal Charity be found in all the elect Angels; they say, *it is time to reap the world*—they will *put in their sickle, and gather out the tares with chearfulness, and bind them in bundles to burn*, as you read—not one ever put up his sword, till commanded of God, when sent to execute vengeance on the wicked (d). Nor will this spirit of Universal Charity be found in all the redeemed of the Lord, even when *filled with all the fulness of God, and fashioned like the glorious body of Christ*. They will, in that great day, say to every free-will-monger, *Lo, that is the man that took not God for his help* (e); and to every foolish virgin, *go, and buy oil for yourselves*; and will laugh at all who began to build at their own expence, because they *had not wherewithal to finish* (f): Yea, when the decisive sentence is passed, and the irrevocable doom of millions for ever fixed, they will acquiesce in it, and

(a) 2 Cor. v. 16.

(b) Isaiah lix. 17.

(c) Gen. vi. 9.

(d) 2 Sam. xxiv. 16.

(e) Psalm lii. 6, 7.

(f) Luke xiv. 30.

sing *Hallelujah* to it (*a*) ; and when the wicked perish,
there is shouting (*b*).

Therefore, Gentlemen of the Jury, weigh well the matter ; consider how many are, and have been deceived—how those established in predestination have been staggered for a time, after their first settlement—how those in liberty have been falsely imprisoned for a time, and the Queen-Royal herself staggered in the faith of her Husband's constancy ; therefore, I dismiss you with this weighty and solemn charge, given by him that never errs : When the wicked and the righteous come together to judgment, *you shall condemn the wicked to bring his wickedness upon his own head*, but shall *justify the righteous, to give him according to his righteousness* (*c*). And further, I ask, whether you chuse to bring in your personal verdicts, or that one should be speaker or foreman for all ?

They answered, one shall speak for the whole.

Judge. Who shall speak for ye ?

They answered, David, the penitent.

Judge. Gentlemen, I dismiss you ; and may he that sitteth among the congregation of the Gods be with you ; for you are, in these matters, in God's stead.—I shall be on the judgment-seat to-morrow, at twelve o'clock.

So the Jury withdrew, in order to draw up their verdict.

(*a*) Rev. xix. 1, 2, 3, 4.

(*b*) Prov. xi. 10.

(*c*) 1 Kings viii. 32.

The JURY's CONSULTATION.

Paul the Aged. The prisoner is altogether carnal ; and the carnal mind is enmity against GOD ; it is not subject to GOD's law, nor can be ; and this he has shewed by his fighting against his sovereignty ; yea, he has wholly contradicted that doctrine, which I received as a revelation from heaven ; therefore, as he has taught, and laboured to maintain, another doctrine, in plain contradiction to mine, whether he be Universal Charity, or an Angel from heaven, I say let him be accursed (a) ; yea, let him be anathema maranatha (b).

John the Divine. I agree with Paul in judgment ; for, whosoever transgresseth, and abideth not in the doctrine of CHRIST, bath not GOD (c). In this the children of GOD are manifest, and the children of the Devil (d).

Jude the Zealous. He has gone in the way of Cain, in persecuting the elect ; he has ran eagerly after the error of Balaam, for the reward of human applause ; and, as he has withheld the doctrines of the LORD, let him perish in the gainsaying of Korah (e).

Luke. I acquiesce with you, my holy brethren ; the prisoner is one that has justified himself before men, but GOD knows the hypocrisy of his heart. He has gained much applause by errors ; but the doc-

(a) Gal. i. 8.

(b) 1 Cor. xvi. 22.

(c) 2 John 9.

(d) 1 John iii. 10.

(e) Jude 11.

trine of free-will, which is highly esteemed among men, is an abomination in the sight of GOD (a) : And it is plain the chosen flock of GOD hates him, and his ways too ; therefore, I say, woe unto him, for all men (but the saints) speak well of him ; and so did their forefathers to the former false prophets (b).

Isaiah. I approve, brethren, of your judgment ; let the potsherds strive with potsherds of the earth, but woe to the potsherds that strives with the potter (c). GOD says, he hath opposed Israel my servant, Jacob, whom I have chosen, the seed of Abraham, my friend ; and surely they that strive with Jacob, and the men of Israel, shall perish (d).

Mark. Well hath Isaiah prophesied of that hypocrite ; he has honoured GOD at times with his lips, but his heart is far from him, as a Sovereign ; however, in vain he worships GOD, for he has rebelled against GOD's laws, and taught for doctrines the commandments of men (e).

Job. I perfectly agree with my evangelical brother Isaiah, against the prisoner's striving with his Maker ; I think he is condemned both by precept and precedent ; for, whoever hardened himself against GOD, and prospered (f) ? If GOD gives quietness, who then can make trouble (g) ? and if he shuts up, who can hinder him (h) ? GOD shuts up a man, and there is no

(a) Luke xvi. 15.

(b) Luke vi. 26.

(c) Isaiah xlv. 9.

(d) Isaiah xli. 8. 11.

(e) Mark vii. 6, 7.

(f) Job ix. 4.

(g) Job xxxiv. 29.

(h) Job xi. 10.

opening (a) ; besides, he has spoken wickedly for GOD, and talked deceitfully for him (b) : Yea, he hath used the tongue of the crafty (c). Every saint ought to know, his record is on high (d) ; and, as he has fought against the secret records of eternity, let him know there is a judgment (e).

Jeremiah. Surely, the LORD never sent Universal Charity to make people trust in a lie ; the LORD saith, cast him off from the face of the earth, and let him die this year, for he hath taught rebellion against the LORD (f).

Maitheus. He is neither a steward, nor a shepherd ; he only acts the part of a scullion—makes clean the outside of the cup and platter, but fights against the wedding garment ; which plainly proves he never had that garment on himself—therefore cast him out (g).

Peter. I agree with you all. A man that preaches, must speak as the oracles of GOD (h) ; but he has brought in damnable heresies (i), therefore dispatch him, and let not his judgment linger.

David. You have all spoken agreeable to the laws of the Celestial Realm ; and I say, set a wicked man over him ; and let Satan stand at his right hand. When he shall be judged, let him be condemned ; and when he

(a) Job xii. 14.

(b) Job xiii. 7.

(c) Job xv. 5.

(d) Job xvi. 19.

(e) Job xix. 29.

(f) Jer. xxviii. 15, 16.

(g) Matt. xxii. 12, 13.

(h) 1 Pet. iv. 11.

(i) 2 Pet. ii. 1.

cries mercy, my Lord Judge, let his prayer become sin (a).

Moses. Whet God's glittering sword, and let his hand take hold on judgment; let him render vengeance to his enemies, and reward them that hate him (b).

The Jury being all agreed to a man, came instantly into the court.

Judge. Gentlemen of the Jury, answer to your names. Paul the aged, one; John the divine, two; Peter the champion, three; Luke the physician, four; Matthew the evangelist, five; Jude the zealous, six; Mark the apostle, seven; Isaiah the wonderful, eight; Jeremiah the laborious, nine; Job the patient, ten; Moses the meek, eleven; David the penitent, twelve.

Judge. You, Gentlemen of the Jury, being impanelled for our sovereign Lord the King, to serve in matters of life and death, have heard the trial of the prisoner at the bar, what say you, is he guilty of the many crimes for which he stands here indicted, or not?

Foreman. He has not been *kept back from presumptuous sins*, therefore he is not *innocent*, nor *upright*, but *guilty of the great transgression* (c).

The Judge lifted up his eyes to heaven, and, uttering a short prayer, concluded with these words: "Let my sentence come forth from thy presence (d)."

(a) Psalm cix. 6, 7.

(b) Deut. xxxii. 41.

(c) Psalm xix. 13.

(d) Psalm xvii. 2.

The S E N T E N C E.

Judge. Mr. Universal Charity, a mongrel monster, partly beast, and partly devil, thou hast for many years past covered thyself with the flesh and skin of many thousand Arminians, and mingled thyself with their souls, so as to deceive many of them, and teach them to deceive others ; thou hast operated on them, taught them to fight against the Most High, and to withstand his firm decrees ; hast taught them to oppose his loyal subjects in behalf of rebels, traitors, and apostates—yea, thou hast imprisoned falsely the Lord's freemen, and staggered their confidence, though not their foundation ; thou hast here been tried fairly by the best of laws, and by a jury of the best of men, and hast been found guilty.

Universal Charity. Mercy, my Lord Judge.

Judge. Mercy is sovereign, and thou art cast for despising of it ; besides, the prayer of the wicked is an abomination.

Universal Charity. Transportation, my Lord Judge.

Judge. No, no, you would do as much mischief abroad as you have done here.—Therefore, “ I, the “ Judge for the King of all Kings, commit Uni-“ versal Charity, a *false* spirit, embodied in sinful “ flesh and blood, who has been assisted to deceive “ souls by the helping hand of natural affections, “ first, to the prison from whence he came, and to
“ be

“ be guarded and kept in hold by every sound Cal.
 “ viñist in the whole world ; and that his rough gar-
 “ ment be taken off from him, by way of degrada-
 “ tion ; and he not suffered to deceive the poor souls
 “ of men. And when the last glorious day comes,
 “ which shall cover the earth with the knowledge of
 “ GOD, as the waters cover the sea, that then the
 “ prisoner be brought forth out of the prison,
 “ and be set in the full blaze of the Glorious
 “ Sun of Righteousness, that every saint may see
 “ him, lay their hands upon him, and put him
 “ to death with the sword of GOD’s Spirit; and
 “ then utter a parable over the rebellious, and say unto
 “ them that stand by :—Thus saith the LORD God,
 “ set on a pot, set it on, and also pour water into it;
 “ gather the pieces thereof into it; the thighs and
 “ shoulders, and fill it with the bones : Make it boil
 “ well, and let them seethe the bones therein. Then
 “ say, Woe to the bloody city Babylon, which he has
 “ built ; and woe to the pot whose scum is therein,
 “ and whose scum is not gone out of it. Bring it out
 “ piece by piece, and let no lot fall upon it (a).—
 “ Let the prophets of GOD shout, saying, We have
 “ had death in the pot (b). Then put his bones to-
 “ gether, and hang the Skeleton on the tree of know-
 “ ledge of good and evil, where four ways meet, as a
 “ caution to all who turn to the right, or to the

(a) Ezek. xxiv. 3, 4, 5, 6.

(b) 2 Kings iv. 40.

" left from truth ; and as a warning, to stop those
" on the broad way.—And write the following in-
" scription on his *Gibbet* : THIS IS THE FOUNDER
" OF TWO MYSTICAL BABYLONS. And there let
" him hang till mortality be swallowed up of life ;
" then let the *Skeleton* and the *Gibbet* be swallowed
" up with it, and never be found any more."

LETTERS

(Q)

l'ordre de la nature et de la Providence
et de l'ordre des choses. Il n'y a pas de
meilleur moyen pour faire le plus de bon
service à Dieu que de faire tout ce qu'il
est possible pour servir les hommes. C'est
ce qui nous a été enseigné dans l'Ecriture
sainte. Mais il est également vrai que
nous devons faire tout ce qu'il est possible
pour servir Dieu. C'est ce qui nous a été
enseigné dans l'Ecriture sainte.

L E T T E R S

O N

MINISTERIAL ABILITIES,

DETECTING ERRORS,

AND SOME

C O M M E N T S

O N

Dark Passages of Scripture.

L E T T E R I.

Winchester-Row.

My dear Brother and Fellow-Labourer,

G R A C E and peace be multiplied unto you, and to the winnowed flock at B. whom I love in the truth, and for the truth's sake. As I have received no answer to my last letter, I suspected something was the matter; howbeit, I shall pray for them, for they need my prayers more than I need an answer to my letter. Your letter has grieved me in part, and caused my soul to weep in secret before God, in behalf of those few sheep which I left in the wilderness.

M

Mr.

Mr. N. is a man I love in the bowels of CHRIST, but he is unstable as water ; *in judgment he shall never excel.* I had a very hot contention with him during my stay at B. the last time I was there, about a very capital error. He is a simple soul ; and such generally fall a prey to those who lay in wait to deceive. He only dropped a word, which I caught hold of, and closely withheld him, and foiled him, till he could not get out with truth ; and by that word I suspected there was a troop in ambush, but he could not marshal them before me ; and to engage further on suspicion, is to beat the air.

But, though I love him as my own soul, I will withstand him in any error, till I die. If he comes to contend, I hope never to sacrifice a grain of truth to his delusion, nor give an inch of the ground of truth to the Devil. I must tell you that I think this man is sent as a scourge to you ; I saw many little failings in you which I was sorry for. Your little ones seemed very disorderly, and you made yourself too cheap to bring any honour to your office ; you also seemed at ease, and not to be studious enough. A man who preaches in our days should have his head, eyes, and heart, in the Bible day and night : It is *while men sleep the enemy sows tares, and goes his way.* I had some room to suspect you had not been faithful enough among them ; and, indeed, a man who makes himself too cheap, and is in the least uncircumspect, cannot be faithful, without condemning himself ; but he had better condemn himself,

self, than deal deceitfully in the covenant ; because it is an injury done to the honour of GOD.

But this cry of false fire, I hope, will alarm the watchman, and awake him out of his lethargy. You must ascend your watch-tower now, and stand in your ward whole nights ; I hope GOD will work by you yet. When the branch is purged, it brings forth fruit ; the flock will see, now, truth from error ; *the heart of the wise is a wellspring of life, and those of understanding will draw it out.* I thought your ministry was too much *straitened* ; but now you will find an alarm, *and declare the whole counsel of GOD.* GOD often reveals the *true* faith in the midst of contention, and rides upon the storm, in order to *stay the rough wind, in the day of the east wind.* This is a wind from the *high place of spiritual wickedness* ; and I hope, under grace, both to fan and cleanse. A vessel of mercy may be blown to and fro, but eternal election will allow none of these to shoot the gulf.

While this wind blows, you must *prophecy to the wind also, and pray for a gale from the everlasting hills—pray for supporting grace, divine fortitude, and a discerning eye—wait patiently, watch the hand of GOD, and you shall see his wonders in the deep.* As for the chapel, the flock, the deceiver, and the deceived are the Lord's. Truth will cut her way, and defend you ; therefore stand in the truth, and truth shall be thy shield and buckler. Does he preach up *faith* ? then you must preach up the *spirit*

of it (*a*). Does he tell them what *faith is*? then you must tell them what *faith does*. Examine all its feats in the eleventh chapter of Hebrews; such as the rise of faith, the progress of faith, the difficult work of faith, the fight of faith, the victory of faith, its holy triumph, and its purifying efficacy. Shew them the discerning eye of faith, the promises it obtains, the union it brings about, the answers it gets to prayer (*b*), and the sweet love it works by.

Does he preach up an assent to the truth in the *judgment*? then you must insist on faith in the *heart* unto righteousness, or to the justification of the souls before God. Does he preach up reliance on the written word of God? then you must preach up the necessity of *the word dwelling in the heart richly*, and being written there by the Spirit of the living God—the kingdom of God is not in *word*, but in *power*. I charge you to demand of him, in God's name, *a reason of the hope that is in him*; and remember it is *experience that worketh hope*. But here let me caution thee, for many have been deceived here by rotten hypocrites; it is not the experience of the law terrors, (mark me) I mean if they work alone, such as Cain, Esau, Saul, Judas, Ahab, and Pharaoh had; for *their* experience worked despair. Nor is it the experience of church trials, such as opposition, persecution, slander, and abuse; I mean such as Alexander, who was once stoned for preaching, yet afterwards

(*a*) 2 Cor. iv. 13.

(*b*) 1 John v. 14.

with.

withstood the truth. This experience is common to rotten-hearted preachers, as well as *found*; and it often worketh apostacy, instead of hope. This is not being persecuted for the sake of Righteousness, already obtained by faith, but rather to obtain one; as you see by his foul revolt afterwards.

Nor is it the experience of providential blessings on the body; such as feeding the Israelites with manna, the multitude with loaves and fishes, who followed the Lamb of GOD for nothing else; and such as the two lepers in the famine of Samaria had: these experiences in graceless souls, worketh excess and ingratitude, instead of gospel hope. Nor is it the experience of bodily afflictions, nor family trials; such as those had *who never ate with pleasure (a)*; these, in graceless souls, often work rebellion, not gospel hope. All the above trials are curses to ungodly sinners; but blessings, when sanctified, to the righteous. But it is deliverance from darkness to light, from guilt to peace, from a sense of wrath, to the enjoyment of love; from bondage to liberty, from the sinking dreadful curse of GOD, to eternal life. It is the experience of this change that worketh a joyful and lively hope of GOD; the Spirit applying light, pardon, peace, liberty, love, and eternal life to the soul; which are received by the Spirit from CHRIST, and shewed to the soul and applied, *is Christ formed in the heart the hope of glory.*

(a) Job xxi. 25.

By faith's applying the revealed word, CHRIST is begotten in the soul; and by the operation of the Holy Ghost, he is formed in the heart, as he was in the virgin's womb. All other hopes are as dead as the finner, and will give up the ghost when he dies; but this hope has to do with the general resurrection, and anchors in the godhead, within the vail of CHRIST's flesh, and holds every vessel of mercy fast, in all the storms of life; and expects the glory of GOD to be revealed to it, at the appearing of the great GOD and our Saviour, which Paul calls that blessed hope.

Some hope in the law, others in a set of principles in the head, without any change of heart; others hope in an external form, or shew of religion; others in a reformation obtained under a preacher who deals more in terror than love; but CHRIST revealed in the word is the saint's ground of hope; and the spirit of faith revealing CHRIST to the soul, as his only atonement and righteousness, for his justification before GOD, agreeable to God's promise, is a most sure and blessed hope. When our own name or character is reproached, we may act the part of the *Dove*; but, when any false preacher, mounted on the spirit of error, comes among us, to invade God's honour, we must be *Dans*—serpents in the ways, and adders in the paths, and bite their horses heels, till their riders fall backward. Such preachers had better fall alone, than take legions with them; but most of them

them send their errors in many souls before them to judgment, and leave some to propagate, and bring their bane after them ; but, whether before or behind, they cannot be hid from God.

In preaching, preach as contrary to him as God's word will allow you ; and as far as you discover his error, set truth against it ; and every text you handle, observe minutely every blessing or threatening contained in it—describe the sinner and the saint, and divide the word rightly between them ; if it is a new covenant blessing, trace it in its freeness from the fountain—I mean the election of God, founded on the sovereignty of that all wise and absolute disposer of all things. Follow it from that fountain through the meritorious life and death of a blessed Saviour, and insist upon an application to the heart by God the Holy Ghost ; yea, insist upon the experience of it, the enjoyment of it, and practice of it in life ; and by these means the flock will soon see whose lamp burns the brightest ; and search out the feelings of the flock, and appeal to scripture, and to conscience in God's sight, and let every sentence come forth from him. And if they laugh at feelings, they never were quickened at all ; they have only a name to live, while they are dead.

If you set *the Sun of Righteousness* against *that wandering star*, your flock will soon see the true light from the false ; *the light of the righteous shall rejoice, when the lamp of the wicked shall be put out* (a) ; but

(a) Prov. xiii. 9. Job xviii. 6. Matt. xxv. 8.

your lamp shall burn brighter and brighter (*a*). The light that shines in false preachers, is but darkness at best in GOD's sight (*b*) ; and that lamp comes out of the mouth of Satan, yea, every spark that a sinner kindles comes from the same quarter (*c*). But remember, it is GOD who sends the deluder, though Satan furnisheth him with *false* light (*d*). GOD made all things for himself ; yea, even the wicked for the day of evil. No man dares to vend any infernal wares in GOD's market, till he has licence from GOD (*e*). But, though GOD sends them, you must bear witness against them, to clear yourself of their blood, and then leave them to GOD's judgment without excuse ; and, likewise, you must feed the flock also, that they may have strength to perfect praise, to the glory of the Lamb of GOD, and to stop the mouths of these enemies and avengers of Satan's quarrel.

Does he preach up the full assurance of faith ? It is a blessed comfortable grace, the choicest piece of silver of the ten, except love ; but it may for a time be lost, "I mean in a dark night ; but the soul that has ever enjoyed it, will sweep the house, and seek diligently till he find it again ;—and we often hear of the joy of such. But, as there is a counterfeit assurance, we must learn to know the image and superscription of the real. It is coined by the Holy

(*a*) Psalm xviii. 28. Prov. iv. 18.

(*b*) Luke xi. 35.

(*c*) Job xli. 19. Isaiah l. 11.

(*d*) 2 Thess. ii. 11.

(*e*) 1 Kings xxii. 22.

Ghost (*a*) ; and is a sweet feature of the Saviour's image (*b*) ; the superscription is comfort, love, unity, and experimental knowledge ; and the enjoyment of it is, rich blessings promised to faith (*c*) ; it is likewise attended with diligence and hope (*d*) ; it is attended with a true heart and a purged conscience (*e*) ; and it is attended with peace and quietness—this is to be its effects for ever (*f*).

If his assurance is not accompanied with these effects, it is the carnal confidence of a presumptuous fool ; and this confidence may be found in a man void of faith ; and it is compared to a broken tooth, that never could *crack* a promise (*g*) ; or a foot out of joint, that never moved a step in the narrow way (*h*) ; yea, this confidence may lift him up to the heavens in appearance, and his head may touch the clouds, yet all shall give up the ghost when he bows his head to the King of Terrors : And many simple souls, who have seen him on earth, shall say, (when they miss him at the general doom) *where is he* (*i*) ? If his assurance, which he preaches, destroys peace, unity, and love ;—if it divides and scatters the flock, if it condemns the broken and contrite heart, *it comes not from above* ; *it is earthly, sensual, and devilish* : for

(*a*) 2 Thess. i. 5.

(*b*) 1 Cor. xv. 49.

(*c*) Col. ii. 2.

(*d*) Heb. vi. 11.

(*e*) Heb. x. 22.

(*f*) Isaiah xxxii. 17.

(*g*) Cant. vi. 11.

(*h*) Prov. xxv. 19.

(*i*) Job xviii. 14, and xx. 6, 7.

where

where division, strife, and envy is, there is every evil work.

Remember the private and public warnings I gave you, and the flock also, at my departure ; and if you flinch from God's truth, let me never see your face again. N. is a man that I love, and judged favourably of ; and indeed he has been a friend to me in many respects ; but my belly is not my God ; if it had, I should not have been so poor as I am : I hope, by God's grace, to sacrifice both his love and friendship, before I will sacrifice one grain of truth to his error. We must pity and pray for their souls, but give no ground to the Devil. If he calls on me, you may depend upon it, by God's grace, I will withstand him to the last.

Thy Father tells thee *to be wise, and make his heart glad, that he may know how to answer them that reproach him* (a). That sweet word has often melted my soul, the Lord is good indeed to unworthy me, bless his holy name ; *and thou shalt be more than conqueror thro' his love in CHRIST JESUS* ; if thou wield his sword valiantly, *my prayer shall be in thy calamity* ; but it is our spiritual Aaron alone must stay thy hand if Amalek is defeated. However, fight boldly, and be sure to guard the rear rank ; he began the battle at the feeblest of the host at first, and ever since has laid hottest at the heel ; but God hath

(a) Prov. xxvii. 11.

sworn that he will have war with him for ever.—
I hope to shout for the battle, but never to hear
the Philistines say, *the Ark is taken.* Fare thee
well; faith and patience be with thee, while I re-
main

Affectionately thine,

W. H.

L E T-

LETTER II.

Winchester-Row.

Dear Brother and Fellow Labourer,

LOving-kindness crown thee both in thy study, and in thy pulpit. Your's I gladly received, but shall return no thanks for the encomiums you have put on my experience, judgment, and penetration. If we experience life, it is the breath of the second Adam; if we have knowledge, the Lord is the light of our candle, the key of the mystery;—and, in the open vision of faith, we discern and embrace his revealed mind and will concerning us; therefore to him be all the glory from everlasting to everlasting.

Let them feed on applause, and sing of merit, who are perfect in the flesh; but, for my part, I hope to live and die a sinner, and a monument of free grace and mercy, and to all eternity must remain a debtor; and, as such, I will never join the chorus with any who sing that ancient god-dethroning, self-exalting, and soul-damning ditty, entitled free-agency. This song will be read by many at the day of doom (a), but will be condemned by the Judge of quick and

(a) Matt. xxv. 44.

dead.

dead (*a*). Sovereign mercy will raise it from the mind and memory of every songster in heaven ; and retributive Justice will make conscience cry it down in hell : Therefore, let me sing the song in time, that grace will allow in eternity, *I will sing of mercy and of judgment* ; my mind, my understanding, and my memory received this song under the twofold impression of the Holy Ghost ; and I believe it will never be erased from my soul in this world, nor, be prohibited to be sung in the next.

Indeed, my brother, I know not how to resolve your question ; you have set me a hard task ; to give you a true portrait of a refined Antinomian, requires a more ingenious limner than I am ; nor are you the first faint this character has puzzled. You say, ‘ he is circumspect in his walk ;’ true ; Satan is often entombed in a painted sepulchre, and has deceived many innocent sheep, by wearing a sheep’s skin. You say, ‘ he has a great gift ;’ this he may have also, and *speak with the tongue of men and of angels* : God sometimes gives a tinkling cymbal, to please a bastard child. Do not be deceived by his running ; he is not always on the winning side who runs the fastest ; but he is a winner who runs the best—*the first are last in the Christian race, and the last are first* : The prey is not always caught by the *swiftness of foot*, but by the *cripple in spirit* (*b*).

Law terrors he may have had also, and yet be a stranger to *justification* ; salvation lays not in *Moses’s*

(*a*) Luke xiii. 26.

(*b*) Isaiah xxxviii. 23.

rod,

rod, but in *Christ's balm*; it is Moses that gives the wound, and Christ the cure. Many have said I am wounded, who never could say I am healed; therefore enquire after his health—ask how the atonement operated on his conscience—when he began to amend—what views and thoughts he had of the great physician—and whether he received joy only (*a*), or the oil of joy (*b*). This nice distinction is very necessary in examination; joy may lift a man up, but the oil of joy works upwards and downwards; it softens the heart, and lays it composed in deep humility; but raises the mind and affections to Heaven: He will know something of this, if ever he was made whole. If you feel his pulse faithfully, you will soon find it beat high with anger; and, indeed, you must not wonder if he should call you a quack, and leave your shop.

‘*By their fruits we shall know them.*’ True; but Christian fruits are two-fold—there are fruits of the spirit within, and the fruits of faith without. Paul asks this question, *Have you received the Holy Ghost? (c)*? Now, says he, the fruits of the Spirit are these (*d*), *Know ye not, that Christ is in you, except ye are reprobates?* *If ye have not the Spirit of Christ, ye are none of his (e).* *Give me a reason of the hope that is in you.* A sinner’s heart, under the curse of the law, is like the earth under the curse of God—it brings forth nothing

(*a*) Matt. xiii. 20.

(*b*) Isaiah lxi. 3.

(*c*) Acts xix. 2.

(*d*) Gal. v. 22.

(*e*) Rom. viii. 9.

but thorns ; and who can gather grapes of thorns ? Indeed, you need not wonder at the apostacy of so many of them. ‘ What is an Antinomian ? ’ In short, a superfine Antimonian is one who is an Evangelist in the head, a Pharisee in the foot, a Believer in tongue, but an Infidel in heart ; he is one of Satan’s bellmen ; he cries *up* the letter, but cries *down* the spirit ; his business is to *condemn* the meek, but *justify* the presumptuous. The operation of the Holy Ghost is laughed at, and called inward tickling—to have a single doubt of final victory in the fight of faith, is certain damnation ; but to harden one’s conscience, and cast off all fear, is to be more than conqueror.

These noble Bereans take us to the law and to the testimony, and when we come to that bar with them, their main business is to dispute us out of *the law written in our hearts*, and out of *the testimony of a good conscience* ; and thus the kingdom stands only *in word*, and that is to be exalted above *the power*. This turning things upside down, God esteems *as potter’s clay* (a) ; and *toes* ; *part of iron, and part of clay, is a kingdom partly strong, and partly broken* (b). The first step these gentlemen take in their apostacy is, to cavil against the power of godliness : it is a rare thing to find one of those *foxes* in my Master’s *corn-field*, without a coal of contention *tied to his tail*. The business of *a contentious man is to kindle strife* ; and Solomon says, *we must spit upon it* ; but when we shall put it out, I know not. Do not let their fiery zeal deceive

(a) *Isaiah xxii. 16.*

(b) *Dan. ii. 42.*

you ;

you ; if a man gets a notion into his noddle, he must defend it with something ; and if he has not *spiritual weapons*, we may expect him to defend it with the *fist of wickedness* : my head has been threatened ere now.

A Christian who enjoys communion with CHRIST, is compared to *a Dove*, and his *lonely* moments are often the sweetest ; but an Antinomian is like a *seagull*, the *busiest* in a storm. However, God allows us to contend with them, until they are *seated in the scorner's chair*, and then to leave them as irreclaimable : *he that reproveth a scorner, getteth himself a blot*. Look back, my Brother, on all in D. who ran so well in *appearance*, but are now *stumbling* at the divinity of our Lord, that Rock of offence—look, I say, was there one of them all, who could give an account of the pardon of sin, of a godly sorrow, and of the witness of God's Spirit ? A broken heart, and a daily cross were wanting.

On a proper reflection you may say with the Psalmist, when he reflected on the profession of Ahithophel, *he had no changes, therefore he feared not God*. I need make no apology, knowing that your regard for me will oblige you to spread your skirt over every blot. I will send you an account how we go on in London in my next. Oh, my Brother, the sweetest religion is CHRIST crucified in a broken heart ! Be this thy lot and mine.

I remain affectionately

Thine in Gospel Ties,

W. H.

L E T T E R III.

Winchester-Row.

My dear Brother and Fellow-labourer,

Y OUR's I received, but cannot agree with your sentiments in this particular; I never can be brought to believe, that a man of eminent learning and natural abilities, while he remains destitute of the sovereign grace of God, can be of any use to the household of faith. Christ's kingdom is spiritual, his wisdom is a mystery, and his household is faithful; and how can a carnal, earthly infidel be of any real service to such a hidden mystical spiritual body?

I believe every creature can only beget its like: An Arian may beget an Arian, an Antinomian may beget an Antinomian, a bigot may beget a bigot, and a legalist may beget a legalist; but I never will believe a serpent can beget a dove, or that a goat can beget a lamb. A divine offspring, from a carnal conception, must be a child of confusion; and all such, instead of being the *salt* of the earth, are but the *fuel* of it; as the gigantic race of antideluvian professors witness. They are called *mighty men*,

N

mon-

monsters in mind, and monsters in practice, or *sinners* against the Holy Ghost, whom the Spirit disdained to take possession of, or *always to strive with*: though their fathers were sons of God by profession, yet their mothers were the offspring of *him who was of that wicked one*, the Devil, and *slew his brother*, only because he was righteous. It is impossible for the spirit of *mammon*, and the Spirit of *Christ* to be co-partners in the work of God; God says of them, *their wickedness was great.*

A man brought up at an academy, if he is studious, of a quick wit, and has a natural genius, may, with these *human* abilities, blaze for a time, and appear, in the atmosphere of the Christian world, as a comet does in the starry heavens; but, if *grace* prevent not, he will, sooner or later, drop into some flood of *ungodliness*; and we often see the false zeal of such soon quenched; and such are too frequently seen afterwards to appear under the direction of *the prince of the power of the air*, as wandering *stars*, only to guide the vessels of *wrath*, that are laden with *error*, and bound for destruction (*a*). I have known the awful apostacy of such, almost ready to electrify the buildings of mercy (*b*); poor, humble souls, who have trembled at the sound of their fall, have shewed me several persons, who they affirmed were converted by the instrumentality of such men. I thought it at that time prudent to conceal my private opinion,

(*a*) Rev. viii. 10.

(*b*) Acts v. 10, 11.

and

and to watch this wonderful progeny ; and when I have got into company with them, have been more confirmed in my sentiments than ever ; for, not one of them all appeared to me to be a proper child : They seemed with big heads (a), ricketty joints (b), wild, unscriptural notions (c), confused ideas (d), and a language half *Hebrew*, and half *Ashdod* ; I thought if Nehemiah had been present, he would have *pluckt off their hair, and cursed them in the name of the Lord* (e) : However, I fear all such children of Zion will, instead of well-set hair, appear in baldness (f).

This last letter of your's has called upon me to explain my secret thoughts on a subject, which I have never mentioned to any soul ; I therefore hope you will excuse me if I do not fall in with your judgment in the passages which I intend to comment on ; they appear to me full to the purpose, and sufficient to clear the point in hand : Leviticus xxi. 16. “*And the Lord spake unto Moses, saying, speak unto Aaron, saying, whosoever he be of thy seed in their generations, that bath any blemish, let him not approach to offer the bread of his God.*” Blemish signifies a foul spot, a stain, a thing corrupted, or a defection ; and such preachers we read of (g), they are said to *walk after the flesh, in the lusts of uncleanness, to despise the mild government of the King of kings* ; they presumed on the mercy of

(a) Prov. x. 8.

(b) 1 Kings xviii. 21.

(c) 1 Peter i. 18.

(d) Psalm v. 21.

(e) Neh. xiii. 24, 25.

(f) Isaiah iii. 24.

(g) 2 Peter ii. 10.

God, though they walked in the flesh ; they were free-will mongers, and could speak against the dignity and sovereignty of the incomprehensible Trinity, and that without fear. *They speak evil of the things of the Spirit, which they understand not ; their eyes were filled with adultery ; they beguiled unstable souls ; they were called the followers of Balaam, wells without water, clouds carried away with a tempest, and yet preached great swelling words of vanity—yea, preached liberty to others, while Satan led them captive at his will.* These are spots and blemishes, says Peter ; they dishonour the blessed gospel ; they pollute the church of Christ, and sully the glory of God in his righteous cause (a).

“ A blind man, or a lame, or he that hath a flat nose, or any thing superfluous (b).” Not a blind man shall offer the bread of his God ; that is, he shall not preach Christ, the bread of life (c). A blind man feeth not the depth of his corruption, nor feels the plague of his own heart ; and such will deny the dreadful fall of man. A blind man feeth not the spirituality of God’s law, and therefore can never handle the law lawfully ; for *he understands not what he says, or whereof he affirms (d).* A blind man sees not the holiness, justice, and unchangeableness of God, in his law ; and, as he is a stranger to the terrors of God, he is not a fit person to persuade men (e).

(a) 2 Peter ii. 10.—22.

(b) Lev. xxi. 18.

(c) John vi. 54.

(d) 1 Tim. i. 7.

(e) 2 Cor. v. 11.

How can a blind man *see the glory of God, in the person of Jesus Christ* (a) ? And if he has not seen Christ for himself, how shall he see him for another ? He must be *looking to Jesus*, before he can point him out (b). All that a blind man can say is only, lo ! here ! and lo, there ! and all the establishment flocks can get under such shepherds, is only to *halt between two opinions* (c).

“ *Not a lame man,*” verse the eighteenth. It doth not mean a broken spirit ; No : for God blesseth him who goeth forth weeping, and bearing precious seed ; and says, *he shall doubtless return with rejoicing, bringing his sheaves with him* (d) : But it means a man *broken in judgment* (e). What can a crippled judgment do with a divine parable ? *The legs of the lame are not equal, so is a parable in the mouth of fools* (f). A minister of Christ is to *strengthen the weak hands, and to confirm the feeble knees* (g) ; but how shall he do it, who, like Mephibosheth, is lame in both his feet ? If he has not made straight paths for his own feet, he can only turn *others* out of the way of healing (h). Christ sends his servants to *bring in the halt, the lame, and the blind* (i) ; but we are not to set about this work with our *carnal crutches* ; the Holy Ghost makes us sing like a *Philomel, and leap as an Hart* (k).

(a) 2 Cor. iii. 18.

(b) Heb. xii. 2.

(c) 1 Kings xviii. 21.

(d) Psalm cxxvi. 6.

(e) Hos. v. 11.

(f) Prov. xxvi. 7.

(g) Isaiah xxxv. 3.

(h) Heb. xii. 12, 13.

(i) Luke xiv. 21.

(k) Isaiah xxxv. 6.

"*Not a man with a flat nose,*" verse the eighteenth. A man, with a stoppage in his nostrils, cannot distinguish an odour from a stench. Zion's garments smell of myrrh ; but if Christ never breathed the breath of eternal life in his nostrils, he will not distinguish the odoriferous grace of God (*a*), from the infernal perfumes of erroneous hypocrites (*b*). He must have a nose in the body mystical—" *If the whole were seeing, where were the smelling (*c*) ?*" This I know, if he cannot smell out the gracious, the gracious will soon smell out him (*d*).

"*Not a man who hath any thing superfluous.*"— Not one in Popish principles, who has got works of supererrogation ; that is, more works than the law of God requires. Not a man perfect in the flesh, for he has more perfection than the Gospel gives or requires (*e*). Not a man wise in his own conceit (*f*), for he is wise above what is written (*g*). Not a man that holds universal redemption ; because he has got more redemption than the Bible, and will apply that to the *goats*, which belongs to the *sheep* only (*b*). Not a Pharisee, for he is self-righteous overmuch (*i*) ; not a free-thinker, because a preacher of the gospel is to bring in every thought to the obedience of Christ (*k*). Not a free-agent ; because he is to preach free, love-

(*a*) Heb. xiv. 6.

(*b*) Prov. vii. 17.

(*c*) 1 Cor. xii. 17.

(*d*) Isaiah iii. 24.

(*e*) Gal. iii. 3.

(*f*) Rom. xi. 25.

(*g*) 1 Cor. iv. 5.

(*h*) John x. 15.

(*i*) Eccles. vii. 16.

(*k*) 2 Cor. x. 5.

reign grace, and its reigning power (*a*). Not a self-sufficient man ; for he will cry down the sovereignty of God (*b*), and justify the wicked, which is an abomination (*c*). Not a man swimming away only with a flood of natural affections ; for he will think God is just like himself (*d*), and will preach the eternal love of the God-head, as universally fixed on all the human race ; this is denying the Bible, which tells us thousands are in hell already (*e*), and not one there but the object of his hatred (*f*). All these principles we bring into the world with us, and they are a superfluity of naughtiness (*g*) ; these old things must be done away, before we can be new creatures. The old man is but a very poor divine at best, and will be a bad instrument to proclaim the necessity of a new heart, a new spirit, and self-denial.

“ Not a man that is broken handed or broken footed.”—
A man broken handed cannot work, and he that is broken footed cannot walk. A priest under the law was to receive and kill the sacrifice, and to wave it before the Lord ; and if it was offered for himself, he must lay his hands upon the head of it, and confess his sins over it to God ; he was to go to God to enquire for the people, and then to come out and lift up his hands, and bless them in the name of the Lord ; therefore, a ceremonial priest needed both

(*a*) Isaiah ii. 11. 17.

(*b*) Luke xix. 14.

(*c*) Prov. xvii. 15.

(*d*) Psalm l. 21.

(*e*) Ezek. xxxi. 16, 17.—xxxii. 21, 22.

(*f*) Prov. xxii. 41. Gen. xxvii. 41. (*g*) Isaiah i. 21.

feet and hands ; and a gospel minister must be both *a wayfaring man* and a labourer (*a*) ; he must walk by *faith* (*b*), and by *faith*, *lay hold on eternal life* : Free-will is a withered arm (*c*), and fleshly confidence is a foot out of joint (*d*).

“ *Not a man crook-backed.*”—Surely it is not a deformed body that is here meant in this passage ; *God is no respecter of persons, neither does he delight in any man's legs.* Paul the apostle was a deformed man, and the devil tempted him enough about it (*e*), and fools often despised him for it (*f*). Every unrenewed man is one of Adam's crooked generation (*g*) ; and their ways are as crooked as their spirits (*b*). The worst crook in man is his serpentine, foward, stubborn, and perverse will ; if his will is resigned to the will of God, he is an upright man ; but if he is self-willed, he is a cursed child, therefore a very improper channel to convey blessings to others. If the self-willed are to be *scattered in Israel, and divided in Jacob* (*i*), they are not very fit persons to call the elect to the unity of faith. Shew me a free-will person, and I will shew you a rebel—yea, a rebel against the sovereignty of the King, the laws of his kingdom, and every loyal subject of it. He must not be crook-

(*a*) 2 Tim. ii. 6.

(*b*) 2 Cor. v. 7.

(*c*) Isaiah lxiv. 7.

(*d*) Prov. xxv. 19.

(*e*) Gal. iv. 14.

(*f*) 2 Cor. x. 10.

(*g*) Deut. xxxii. 5. Phil. ii. 15. (*b*) Prov. ii. 15.

(*i*) Gen. xl ix. 5, 6, 7.

backed,

backed, nor bowed down with a legal yoke ; if he is a minister of Christ, he must go upright (a).

“ *Not a dwarf shall offer the bread of his God (b).*”— Surely it doth not mean one of low stature, in a gospel sense ; if it did, Paul would have been excluded, for he was very small, or else they would not have been able to have got him out at a window, or let him down in a basket (c). A dwarf is one stinted by illness ; or ricketty, for want of good nursing. I have seen poor infants crawling on their knees at three years old, when, if they had been properly nursed, they would have been on their feet at fifteen months. We have many bad mothers in our days, who, like striches, are hardened against their young, and leave them for the sun and sand to hatch ; forgeting that, if they lose the use of their limbs, *every foot may crush them (d).* Many such dwarfs we have in Zion’s family, and it is much owing to bad nursing. Some nurses live on milk themselves, and use nothing but milk for others ; *these are unskilful in the word of righteousness, they are babes ;* and a family nursed by babes must be kept all their years in infancy.

Some there are who are afraid to reprove, or rebuke, for fear of distressing the weak ; though God has commanded it, in order to make them sound in the faith (e). Others are afraid to preach up the election of God, lest their followers should grow li-

(a) Lev. xxvi. 13. (b) Chron. xxix. 34. (c) Lev. xxi. 20.

(c) Acts ix. 25. (d) Job xxxix. 15.

(e) Tit. i. 13.

centious ; as if the predestination of God for our eternal welfare were nothing but a trap (*a*). I know some who seldom mention the *imputed* righteousness of Jesus Christ, for fear of crying down *inherent* righteousness ; but, if all self-righteousness is no better than *filthy rags*, the less we have of it the better : Rags are not worth speaking of, therefore we ought to make mention of the Lord's righteousness, and of his only (*b*). Some do not chuse to preach up too much of the final perseverance of the saints, lest it should stop them from striving ; but *fleshy strivings for mystery will not be crowned*, because they do not strive lawfully (*c*). Nothing on earth is so bad for a soul as a legal ministry, it keeps poor souls in perpetual bondage ; legal travel is attended with no growth—how shall a soul grow, till it is born again ? Legal fear makes a soul stick in the womb (*d*), but perfect love casts out fear (*e*).

I once was in company with a woman, who sits under a very legal preacher, and her husband is in the same spirit ; she was sorely wounded in her conscience with the terrors of God, till she laid siege to the kingdom of heaven ; it suffered violence, and she took it by force (*f*) ; being filled with light, love, and liberty, she broke forth in raptures to her husband : this burning lamp so dazzled his eyes, that he suspected the flame to come from the infernal regions, and told

(*a*) Jer. xxvi. 2.

(*c*) 2 Tim. ii. 5.

(*e*) John iv. 18.

(*b*) Psalm lxxi. 16.

(*d*) Hos. xiii. 13.

(*f*) Matt. xi. 12.

her she was deluded ; but she continued still to blaze. He went and fetched other members of the society, and they declared the same ; then the minister was desired to examine her ; he also declared she was deluded. So she pinned her faith to the priest's judgment, and resisted the *Holy Ghost* as a deluder ; and very soon she lost all her joy and peace in believing ; and to this day (for ought I know) sits in the shadow of death. Job calls this *rebellion against the light*, for such know not the way thereof (a). Milton calls it ' forcing the Spirit of grace itself, and binding his consort's liberty ;' and I think none but a fool will call this preaching up the new birth. That man who crushes the very vitals of godliness, is but a poor preacher of the kingdom of God. I told her if she ever recovered it again, she must smuggle it.

These elder sons, who never transgressed at any time, cannot bear much music and dancing ; they want a kid, as a reward for their labour ; but they may cry my leanness, my leanness long enough before they shall get it. The shackles of a slave, and the wings of a dove, are two things that will no more unite together, than iron and clay. I know several souls at this time, who have long sat under these dwarfs, till their distress of soul has drove them elsewhere for food ; and when God has set them at liberty, many arrows have been shot at them from the pulpit ; and many bitter words from the legal flock, only because Christ had made

(a) Job xxiv. 14.

them free indeed. But I hope they will stand fast in that liberty which Christ hath given them, and not be again entangled with the heavy yoke of bondage (*a*) : A dwarf shall not approach to offer the bread of his God.

“ *No man with a blemish in his eyes (*b*)*” shall be a priest, because he cannot see afar off, and therefore can never be a proper person for a seer, while his own understanding is hood-winked (*c*). “ *Not a man with the scurvy*”—no, if his own blood be foul, he is liable to infect others; therefore he must be purged with hyssop himself, and then he may say, as the prophet did, from his own experience; *I will cleanse their blood, that I have not cleansed, for the Lord dwelleth in Zion (*d*)*. “ *Not a man scabbed (*e*)*.”—No, one scabbed sheep will spoil the whole flock, as say those who speak in proverbs; and a scabby shepherd is a reproach to the flock. God knows we have all too many spots; but this teacheth us humility; and God keeping them from breaking out, shews us where our strength lays (*f*). The worst running sores are errors propagated, and the worst dry scabs are errors fixed. We may pronounce such utterly unclean, for *the plague is in their head (*g*)*.

“ *A man that hath his stones broken (*h*)*,” shall not be a priest. Do not be offended at my quoting the

(*a*) Gal. ii. 4.

(*b*) Lev. xxi. 20.

(*c*) Matt. xv. 14.

(*d*) Lev. xxi. 20. Joel iii. 21.

(*e*) Lev. xxi. 20.

(*f*) 2 Cor. xiii. 9.

(*g*) Lev. xiii. 44.

(*h*) Lev. xxi. 20, 21.

passage,

passage, *every word of God is pure (a)*. In a gospel sense, this cannot mean a person bodily deficient. No; *the eunuch is not to call himself a dry tree (b)*. Some have made themselves eunuchs, for the kingdom of heaven's sake (c); and he was one of this sort, to whom God sent a personal message (d). Secret members are in scripture called *uncomely parts (e)*; yet where they are instrumental in bringing forth a numerous progeny, *there is put on them more abundant honour*. A barren womb was a dreadful reproach among men (f); though God is displeased with them *who evil entreat the barren that bears not (g)*. Sometimes God has denounced a man childless, in a way of judgment, and sometimes not (h); there must be spiritual secrets in the body mystical, in order to increase the spiritual Israel of God (i). I read of the *secret of God's eternal election being with the righteous (k)*; and I read of the *incorrumpible seed of God being in the souls of real believers (l)*. I likewise read of God's irrevocable *decrees being pregnant, and bringing forth (m)*; therefore that man who denies the irrevocable decrees of God, denies Zion's fruitful womb, whose

- (a) Prov. xxx. 5.
- (b) Isaiah lxi. 93.
- (c) Matt. xix. 12.
- (d) Acts viii. 34.
- (e) 1 Cor. xii. 23.
- (f) Gen. xxx. 23.
- (g) Job xxiv. 21.
- (h) Jer. xxii. 30.
- (i) 1 Cor. xii. 22, 23, 24, 25, 26.
- (k) Psalm xxv. 14. Prov. iii. 32. Jer. xxiii. 18.
- (l) 1 Pet. i. 23. 1 John iii. 9.
- (m) Zeph. ii. 2.

offspring

offspring is to be as the dew of heaven (a); and that man who calls himself a Father in Christ, and yet is without the election of God in his heart, is no more than a spiritual eunuch, and shall be dealt with as a dry tree (b). When poor Zion has no better instrumental Fathers than these, she may be said to grind under a mill-stone (c); but shall never be said to bring forth three measures of meal with true leaven in it, or a body, soul, and spirit, with the grace of a Trinity in them (d).

Errors occasion *a miscarrying womb*, and mock the babes of Christ with *a dry breast* (e). I have been in company with many of these *strange* daughters of Jerusalem, some of whom groaned, like souls in *real* spiritual travail (f); but it was only a *false* conception; and if they seemed to bring any thing forth, all the divines in the world cannot tell what it is; for there is neither feature, gender, nor member; and who can call it a new creature, without applying the phrase to *a snail* (g)? I believe a man with an *alarm* in his conscience, may found an alarm till many find themselves at Sinai; but if God send not a free-man to sound *a jubilee trump*, they will *compass that mount* long enough (h). A man with the *fire of wrath* in his heart may cry fire till many be awakened; but if *salvation by grace* is not preached, they will,

(a) Psal. cx. 3, 4. Hos. iii. 14. (b) Luke xxiii. 31.

(c) Job xxxi. 10. (d) Luke xiii. 21.

(e) Hos. ix. 14. (f) Isaiah xxvi. 18.

(g) Psalm lviii. 8. (h) Deut. i. 6.

like Lot's sons, lay down in the flames. It is true, many damned souls will say, we have cast out devils in thy name ; and though they have, yet it is never said, the Holy Ghost flows through the channel of a viper : no ; the *golden oil*, goes in *a golden pipe* (c). A real spiritual convert is God's seal ; but he sets not his seal of approbation to the work of a liar, (however Satan may plead this) ; for I read, he has *gone out of his own head* : it is true, Balaam spake by the Spirit, but he only used his tongue ; he let Satan reign in his heart, only he made him lay still till he had done with him ; his heart was at the high place, while the Holy Ghost used his organ of speech ; and if he had pleased, he could have done all this by the honest mouth of the ass ; for the ass was the honestest prophet.

Believe me, I do not speak against the learning of any spiritual labourer in Jesus Christ's vineyard : no ; I love them dearly, and can see eye to eye with them in a measure ; and often hear them own, with heart-felt compunction, that God is a free agent, and can raise up an instrument to be a spiritual preacher of the gospel, who can proclaim light, life, pardon, peace, love, and liberty, without being a master of arts : and I know, astronomy, geography, philosophy, anatomy, botany, &c. have little to do with the conscience of a day-labouring man. *God hath chosen the poor of this world rich in faith* ; therefore, he that

(a) Zech. iv. 12.

preaches

preaches the wisdom this world teaches, makes the cross of Christ of none effect to such, and can be no better to them than a barbarian (a); and that man who presumes to make human learning an essential in the ministry, condemns the greatest part of the prophets, and apostles; yea, and even Christ himself (b); and such ought to tremble, for they cast a reflection on the wisdom of the Holy Ghost, and limit the Holy One of Israel (c).

About twelve months ago, a young man offered himself to preach at Margaret-street chapel for me: he came with his hair frizzed like the tail of a peacock, and so white, that you might have thought he had slept with his head in a meal-bag, and dressed in robes of popish dignity. He knowing me to be an illiterate man, chose a text and discourse for the purpose, and entertained my poor hearers about *Moses being instructed in all the wisdom of Egypt (d)*. So the wisdom of Egypt played her battering rams against apostolic ignorance (e); and what success such divines can have, I shall leave to your judgment to determine; as the word of God has not commanded Egyptian wisdom as an essential to the sacerdotal function. I think he might as well have spent his trifling artillery at the devil, as at my ignorance of school learning, without being guilty of unfaithfulness.

(a) 1 Cor. ii. 9, 11. (b) John vii. 15.

(c) Psalm lxxxviii. 41. Mark xiii. 11. John xvi. 13.

(d) Acts vii. 22. (e) Acts iv. 13.

If Moses was forty years old, before it came into his mind to visit his brethren (a), and had been all that time a pupil in Egypt, it is evident his tuition kept him from the church of Christ. I know not who was the chief tutor in Egypt; but it is certain it was not God; for he says, *he went out into the land of Egypt, where he heard a language that he understood not* (b); and, as the wisdom of Egypt displeased God, he brought his chosen people out from among that people of a strange language (c). If my congregation had been as blind as that preacher, they might have gone away persuaded, that none could preach the mystery of the Cross, till they had been instructed in magic art; but they saw through him; so he had his work, and they had theirs. He cried up the wisdom of Egypt, and they cried down the foolishness of him.

God called Amos, the herdsman, to prophesy in the King's chapel (d); and Peter from the fishing-smack, to confound the Jewish doctors: And I was called from the coal-barge, to tell finners that Jesus is risen indeed, and hath appeared to me. And this advocate for gypsies' wisdom was called, or rather, he ran from the apothecary's mortar; but, why he should use his pestle against my coal-sack, I know not; however, if these men of supposed learning lift up their heels, and kick against God in his instruments, they may expect

(a) Acts vii. 23.

(b) Psalm lxxxii. 5.

(c) Psalm cxiv. 1.

(d) Amos vii. 13.

to be checked for it ; and, whoever he be, that cries up the wisdom of this world in a pulpit, only exalteth folly ; and God will make such feel his rod : *He keeps his whip for a restive horse, a bridle for a forward ass, and a rod for the back of fools (a).* But I am informed, since that time, he is more mild ; and says, I might be of use in a small congregation in the country, but not in London.

Indeed, my brother, if thou wast to see this young quack in his parsonic robes, and fancied order, you would think, as I do, that pride of dress, the fashions of this world, affected speech, delicacy, and effeminacy, are not very proper weapons to vanquish Devils with. A coarse coal-heaver is as likely an instrument to lay God's axe to the root of barren sinners, as a lady's pin-sticker. If he was to appear with a little more of the gospel champion, and less of the lying-in woman, it would be better for him, as God condemns cottish effeminacy in men (b). However, I shall leave the youth to his mortar ; for if I should *bray him with a pestle among wheat*, it would be labour in vain ; for none but God can make *his foolishness depart from him (c)*.

I do not deny, but a man of gifts and learning may be of use to inform a person's judgment, or to explain the meaning of texts in the original language ; but I never will believe a well without water,

(a) Prov. xxvi. 3.

(b) 1 Cor. vi. 9.

(c) Prov. xxvii. 22.

a cloud without rain, an instrument without life, or a lamp without oil, can convey what they have not in them. God uses not such instruments to convey the precious gifts of the Holy Ghost; *the golden oil flows through the golden pipes (a).* Our *faith must not stand in man's wisdom;* for *God will destroy the wisdom of the wise, and make their understanding foolishness.* And if the foundation be destroyed, we all know the superstructure must fall. I did not think to have sent you so long a letter, but I know you will bear with me. Tender my respects to your wife and family, while I remain,

Affectionately thine in the Lord,

W. H.

(a) Zech. iv. 12.

LETTER IV.

Winchester-Row.

To N. my own Son in the Faith,

GRACE, mercy, and peace be with thee, from God our Father, and the Lord Jesus Christ, who is our hope. Your's I received, and must confess I have long had a secret thought of God's sending thee forth in his vineyard—yea, I have at times indulged this thought for these three or four years past, but thought it prudent to conceal it from you, lest, by spending my breath, I should puff you up.

However, I watched you narrowly, and the hand of God with you ; and I soon discovered a sound judgment in you, light to see, and life to feel the difference between the killing letter and the quickening word ; the bondage of the law, and the liberty of the gospel : may the Lord increase thy light, life, and knowledge more and more. I also discovered the severe discipline which our divine tutor used with thee ; and I believe he has for some years instructed thee with a strong hand ; which I trust you have, and ever will find to be of great use, because it keeps us from saying a confederacy to every rotten preacher who says a confederacy. It likewise empties

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us from vessel to vessel, so that we settle not upon our lees, or drop into fleshly ease in Zion. It keeps us in jeopardy every hour; makes us leave those things which are behind, and mind, and walk in what we have obtained, and yet be pressing forward after what is attainable. It keeps our eyes fixed on the prize, and makes us daily seek after every characteristical mark of an high, holy, and heavenly calling; in short, *by these trials we live, and in all these things is the life of our spirits: so God is pleased to revive us, and cause our souls to live by the faith of his dear Son.*

And now, my son, what shall I say in answer to your request? You know I am no great judge of ministerial abilities, (as to that part of them which pleases the world in general); my understanding has never been drawn through an academical alembic, therefore can give you no account of the qualifications required by the dissenting board. God can, and often doth, make a very unlikely tongue *the pen of a ready writer*, without sending the quill to Oxford to be cut. I by no means approve of your going to the academy in Wales; if Jehovah the Spirit, (called a *cloven tongue of fire*) abide on thee, thou hast no cause to go so far to have thy tongue cleft. I have very narrowly watched several who have gone to that university; and, as far as I could discern, I saw some of them, who went there, apparently with simplicity, humility, tenderness, watchfulness, and

self-diffidence, have not returned till they had got rid of the greatest part of that valuable cargo. They have in general come back men of considerable consequence in their own esteem, and have expected more homage by far than ever Paul did. It is true, they have appeared with more of the word, but less of the power ; and you know *the kingdom of heaven is not in word, but in power.* I speak not this of all; no, there are some whose ministry, usefulness, and life are dear to me : but several whom I know, at their return have appeared in the element of the Christian world, as clouds without water, just to please those who are weather-wise, and who can look no farther than the face of the sky ; but are without any sanctuary showers for the parched ground (a). Yea, I have often observed, while they have been mimicking the scholar, Jehovah the Spirit hath evidently with-held that assistance from them, which he hath bountifully bestowed on the experimental, unaffected, honest, illiterate blunderer. I stand not alone in my judgment ; many, who are blessed with a spiritual palate, will own with me, that much of the wine broached by many of them, is too much tainted with the old bottle.

I could earnestly wish my son to tread in the steps of his poor, unpolished father, without wanting to appear what he is not. If God calls a fool to preach, it is to display his own wisdom in that fool. If he

(a) Prov. xxv. 14. Jude 12th verse.

sends a very weak instrument, it is that his strength may the more perfectly appear in his weakness. If he sends one, who has long appeared base in the eyes of the world, it is to display his sovereign, renewing, miraculous grace, to the confusion of the honourable. I believe I was made the Father of near thirty souls, before I could distinctly read any one chapter in the Bible. You are a living witness of this truth ; the whole congregation to which you belong, are all, (two or three excepted) the seals of my ministry ; therefore it is evident, my want of human learning has been no impediment in the Spirit's way. Natural and acquired abilities have a tendency to lift up such as you and me ; and where-ever self is concerned in the building of mercy, it is all at the expence of Christ's honour.

If we are deficient in the excellency of speech, it is that the Cross may appear the more effectual, and to convince our hearers, *that their faith is not to stand in man's wisdom, but in God's all-mighty power.* An experimental preacher is no more than a golden pipe, through which the divine olive-tree conveys the golden oil ; or an instrument by which men believe, but *have no dominion over their faith* ; because *planting and watering are all in vain, unless God gives the increase* : therefore the Holy Ghost tells us, *Paul and Apollos are nothing* ; then surely you and I must be double diminutives, two-fold less than they.

I must confess my journey from D. to H. was a very pleasant one, and our conversation was sweet

together, until you mentioned your thoughts of a college. I told you my thoughts in a measure; but the next day, as I went from H. to Richmond, I pondered it over in my mind: Alas! said I, how shall I endure to see my son, whom my soul loves, who is no more than a poor S. or master C. up in a pulpit, like master Jacky just come from school; with his head daubed with pomatum, and covered with flour, and his body enrobed in a sacerdotal vest? How shall I, with any degree of patience, look on my son, whom my soul loves in the bowels of Christ; whom I have nursed, suckled, and swaddled for five years together, without detestation and abhorrence? I can love and revere thy grace, but dare not suckle thy pride; for, if pride should obscure thy grace, how shall I find a feature of Christ to fix my affections on? Gospel love can never fix, but on some feature of the Saviour; and spiritual pride would repel, as a shield, every endearing affection of a spiritual Father.

Thou knowest at this time I am as good, if not a better scholar, than any of my flock at G. and if my pride at any time prompted me to express a great swelling word, hast thou not seen how they have looked up at me? as much as to say, What doth our barbarian pastor mean by that? But my son's pride may object, and say, Suppose I should be called to preach in London, as you was? Well, suppose you should; thou needest not become a collegian on that

that account ; because the Lord's army is marshalled into *three* ranks in London. The first rank consists of nobility and gentry ; and these being learned, God sends gentlemen of eminent learning to preach to them. The second rank consists chiefly of mechanics, some of good education ; and God sends such mechanics to preach to them. The third battalion consists of servants, journeymen, a great number of old chairwomen, together with some scavengers, lamp-lighters, and hod-men. Now you and I must be standard-bearers to this battalion of infantry ; and we are protected by the same laws, fight under the same banner, and no less beloved of the King than the first rank. You will say, our temporal pay is less ; true, but our spiritual pay is often seen to be more. Thou wilt say, country people are not so bitter against the gownsmen. Neither shun the cross, nor court it. But carnal wisdom may plead the usefulness of the gown to draw people ; to which I answer, all nets manufactured by human wisdom, are too weak to hold a sinner. Cast the Lord's net with the hand of faith, and pray for the wind to blow, and doubtless you will have a draught. Strive not to please a few light, bigoted Pharisees with a gown and band ; their applause will puff thee up, and pride may blind thine eyes, until thou mayest appear in thine own sight almost a master of arts ; but every discerning Christian will see thee in another light. Go on as thou art ; bring no carnal props to support

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the ark of God ; an unpolished preacher is less capable of deceiving. Many appear in gowns and bands, with refined language, which are no more than mere instruments, without *spiritual* life, deceiving the people with an empty sound ; and, although they are called gospel ministers, yet it is to be feared they neither know Christ, nor themselves : better judges than I say the same.

Not long ago, I went to hear one of these gentlemen, in his parsonic robes ; he preached a very sound-worded discourse. I admired his speech, ingenuity, and fluency ; in short, there was nothing wanting but an unction. Soon after this, a gentleman lent me a book, (which I had never seen before) called Benjamin Keach's Metaphors. I had not read in it long, before I saw, word for word, all the ingenious discourse which I had lately heard ; and how that divine appeared in my eyes afterwards, I shall leave you to guess. I told a friend, who went with me, that if these gentlemen were kept from hearing gospel ministers, and too poor to buy commentators, they would be forced to act the part of a journeyman shoemaker, when he has spent all his cash on St. Monday ; I mean, stand still for want of stuff.

Some few of the learned gospel ministers in London, have in humility come down in their style of speech to the weakest capacity ; while others, (some of whom were as low and mean as myself) are climbing up in pride, to that pinnacle from which the learned

learned have in humility descended. Do not mistake me, I am not against any servant of Christ consulting the judgment of an ancient father, or quoting from him; but I say, all who run *unsent* of God, let them get their matter and manner from Benjamin Keach, or elsewhere, God has quartered them at the sign of the den of thieves; and, sooner or later, they shall turn back in the field of battle, *for God is against them who steal his word* (a).

It is better, my son, to feel and enjoy what we cannot find language to express, than to express what we never felt or enjoyed; therefore aim more at life than language. If we must be grammarians, let us get at it by the dint of hard study and observation; and let us preach as much scripture as possible, for the Bible is excellent language. Learned ministers, if under the influence of grace, will not despise us in our proper sphere; a nobleman's butler does not despise an under-groom in his stable; but, if he will be meddling with the sideboard, he cannot be said to abide in his place wherein he was called:—you know how to apply it.

However, if my son is determined to appear in the character of a dignified clergyman, I hope thou wilt go to some place, where thou hast not been known; and be sure never to let any one know thou wast once a professor of the craft of St. Crispin. I hope thou

(a) Jer. xxiii. 30, 31, 32.

wilt take in good part what I have said, and you shall have my opinion of ministerial abilities in the next letter. Remember, I have long styled thee my own son in the faith, and hope thou wilt be like-minded. Neglect not the gift that is in thee ; let not every wind of error, nor the north wind of the law deter thee : *He that observeth the winds shall not sow ; and those zealously affected by false clouds shall not reap much (a).*

Ever thine in gospel love,

W. H.

(a) Eccles. xi. 4.

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LETTER V.

Winchester-Row.

To N. my beloved Son.

I WISH thou mayest prosper and be in health, even as thy soul prospereth ; and that in this, and in every thing, thou mayest commit thy ways unto the Lord, and he shall direct thy steps ; leave it with him, and he shall establish thy thoughts : wait, look, and expect, and he shall bring it to pass.

But now to comply with my son's request, in giving him my thoughts of ministerial qualifications. In doing this, I do not intend to arraign thee at my bar, but shew thee how I have arraigned myself at God's bar. There are some who run to this work, without being sent of God ; and they may seem to outstep him that is sent, because they, like *Ahimaaz*, *run by the way of the plain* ; but whether *Cushî's road be rough or smooth, he has got the tidings in his mouth* (a). These forward gentlemen are, like *Noah's raven*, the first that goes out, and the last that comes back ; for they often end with the world : but we must imitate the dove ; go to the everlasting and ever-green olive-

(a) 2 Sam. xviii. 23.

tree,

tree, and take one of those leaves which are for the healing of the nations ; and if we carry the medicines, we shall be found out by them who have need of healing. But a man who runs *unsent of God*, cannot expect God to screen his head in the day of battle ; he is likely to get no better answer from God, in time of trial, than the prophet did, when he fled from Jezebel, —*what doſt thou here, Elijah?*

A gospel minister has some of the same trying work, to make his calling to the ministry clear, as he had to make his effectual calling and eternal election sure ; and when a man has done this, he has full liberty to appeal, both to God and man, as Moses did, when rebels invaded his office, and rebelled against his authority, “ *I have not done this of mine own mind (a).* ” God sent an aweful judgment to convince all Israel, that Moses was no impostor.

“ *A minister must not be a novice (b).* ” It doth not mean an ignorant man in natural things ; for God chose an illiterate Peter, to confound a wise Sanhedrim ; an ignorant man, made wise unto salvation, is often God’s instrument, to confound the wise in their own conceit ; but it means, he must not be a novice in grace ; he must have humbling grace to counterbalance his spiritual pride, or else he will be lifted up as the devil was, and fall into the same condemnation for pride as the devil did (c). “ *He must be the*

(a) Num. vi. 28.

(b) 1 Tim. iii. 6.

(c) 1 Tim. iii. 6.

“ *husband*

"*husband of one wife,*" no polygamist (*a*). What shall a soldier of CHRIST do with a troop of wives? They are not allowed to speak in the church. Moses had but one wife, and she was trouble enough; but when she stood in the way of God's command, he got rid of her: and he did right; for if she would not be an help-meet, she ought not to be an hindrance (*b*). He must be one "*given to hospitality;*" given to it by grace; he must put on, as the beloved of God, bowels of mercy, as the bowels of God have sounded toward him; and feed CHRIST, if he is hungry; and give him drink, if he thirsteth; and take him in, if he is a stranger: this hospitality convinceth the world that we do not make gain of godliness, nor trust in uncertain riches. "*Not given to filthy lucre.*" No; for how can he be a preacher of the true God, who is an idolater himself?" "*Not given to wine.*" One who is not drunken with wine, or applause; one who thinks soberly, and lives soberly.

No chapter in the bible is so full to the purpose in hand, as the 8th chapter of Leviticus. The consecration of Aaron has been the bar at which I have often arraigned myself. And here observe, Moses was to be in God's stead, and Aaron, as a minister, was to be to Moses instead of a mouth (*c*); and now I will shew you how Moses, in God's stead, consecrated Aaron, who as a minister, was mouth for God. "*Take Aaron (*d*);*" here is his call. No man taketh

(*a*) 1 Tim. iii. 2.

(*c*) Exod. iv. 16.

(*b*) Exod. iv. 24—26. and xviii. 2.

(*d*) Lev. viii. 2.

this

this office upon himself, but he who is called of God, as was Aaron. “ *Moses washed him (a).*” If Christ wash us not, we have no part with him. But, says Paul, he saved us from our guilt, by the washing of regeneration, and renewing us by the Holy Ghost.

“ *He put on his coat (a).*” We must be clad with zeal, and with the whole armour of God, before we can be called priests cloathed with salvation (b).

“ *Gird him with a girdle (c).*” This girdle, typical of truth, is to swaddle our minds, that we give not a loose to vanity; to be carnally-minded, is to be dead; to be earthly-minded, or covetous, is to be brutal and idolatrous. A mind corrupted with error, is a mind in conjunction with Satan; such carnal minds conceive sin, bring forth iniquity, and increase transgressors among men. We must ever draw the sword of God at such, for we must not suffer a witch to live (d). The Lord preserve my son from all these things! To be spiritually-minded, is life and peace; therefore, gird up the loins of your mind, watch, be sober, and hope to the end (e).

“ *Cloathed him with a robe.*” We must be cloathed with the robe of imputed Righteousness; all our righteousnesses are as filthy rags, and no ambassador of the King of kings must appear at court in rags; no, nor yet take the Saviour’s new cloth to patch

(a) Lev. viii. 6.

(b) Ps. cxxxii. 16.

(c) Lev. viii. 7.

(d) Exod. xxii. 18.

(e) 1 Pet. i. 13.

his old fig-leaved garment : this is to make the rent worse than before, and to be guilty of spiritual wickedness, or to be wicked in spiritual things. God cloaths his ministers as he did Isaiah, with the robe of his righteousness ; and we must bring forth this robe to every returning prodigal. This righteousness shall justify us, and all them that believe in it. God saved Noah the eighth person, a preacher of Righteousness (*a*). The Spirit of Christ in Noah preached imputed righteousness to the antideluvians an hundred and twenty years, as to spirits in prison, or souls in Satan's strong hold, and under the sentence of God (*b*). A carnal mind is like the spider, turning every mystery into bane ; and has no covering but her own web (*c*) ; but we know the leprosy is both in the warp and the woof ; therefore wear no garments of linen and woollen together (*d*).

“Put an Ephod upon him.”—The Ephod being the outer garment, holds forth a holy, innocent life and walk. In this Ephod God was consulted : we must lift up holy hands at the throne of grace. The ephod was bound to him by the girdle. If truth braces our minds, our feet, tongue, and hands will be kept within bounds. All external shew of sanctity, without the spirit and word of truth, is only a devil whitewashed.

(*a*) 2 Peter ii. 5.

(*b*) 1 Peter iii. 18, 19, 20.

(*c*) Isaiah lix. 5, 6.

(*d*) Lev. xix. 19.

(*e*) Lev. viii. 7.

"Put the breast-plate on him (a)."—The breast-plate of judgment, and the breast-plate of righteousness are recommended by Paul. We must, in this world, be judged by the law, and be justified by the gospel, before we can be said to pass from death to life, and have a right to the promise of never coming into condemnation ; which we have when we are justified by grace in the court of our own conscience. When we are arraigned by a just God, at the bar of the law written in our hearts, we soon see our sins, and feel the sentence of death due to us on that account ; and are brought at length to own it just. Then we begin to hear a still, small voice found behind us, in an act of sovereign grace ; God turns our face toward it, and the Holy Ghost enlightens our understandings to see Christ crucified, the end of the law for righteousness clearly revealed, and freely held forth in an unconditional promise. We see a suitableness in him, and feel our need of him ; but the Spirit convinceth us of unbelief ; therefore we eagerly catch at him, but cannot bring him in. We see what a lovely, sweet, blessed friend of sinners he is, to those who are interested in him ;—we fix our longing eyes on him, wooe him, but he appears coy, and stands at a distance ; then the thoughts of our having sinned against him, and fear of missing him, lays our souls on the rack, and we perpetually keep sinking, until the Spirit of God influences the mind with divine con-

(a) Lev. viii. 8.

fidence.

fidence. Then again we attempt to feel after him ; and, finding strength in the hand of faith, catch fast hold of him, crying out, I will not let thee go till thou bless me. The hand of faith holds this Jew by the skirt, and the eye of faith peeps up at his face ; and there we see a reconciled God glorified and appeased, in the marred visage of a crucified Saviour. But, he seeming to hang back, the Spirit of God helps our infirmities, and dictates a petition : “ O Lord, forsake me not utterly.”—At last he yields, saying, “ Turn away thine eyes from me, for they have overcome me ;” and into the heart we bring him, with all that he has and is, crying out, “ I had utterly fainted, unless I had believed to see the goodness of the Lord in the land of the living.” And from that moment we are as sure never to be damned as there is a God in heaven. And now our eyes prevent the night watches, that we may converse with him ; fearing to sleep, lest he steal away unawares ; and if at any time we chance to sleep, and in the morning find him gone, we are little better than raving mad, because the tempter comes in his room. This sets us to search the scriptures for armour and artillery ; and imputed righteousness we soon find is a breast-plate, sufficient to repel the force of every condemning sentence. A little of this experience makes a man a sound preacher of imputed righteousness and justifying faith.

“ Put in the breast-plate urim and thummim (a) ;”

(a) Lev. viii, 8.

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light and perfection. To consult God by urim, is to go, by the light of the Spirit, to the Father of lights, and fountain of light; and so to pray by the Spirit, and with the understanding also. A preacher of the gospel must be turned from darkness to light, before his light shine before men, or, with any propriety, be called a burning and a shining light; and thou must have thy candle lighted by a coal from Christ the true altar; no strange fire, no; nor any flame kindled by the Devil's steel striking on a stony heart, and casting sparks of pride into a fleshly mind; vainly blowing it up like a jack-o'-lantern:—such are the Arminians, wandering stars, now shining here, now there; how is a vessel of mercy to make her port, under such wavering planets? However, this I clearly see, the farther they go, the darker they get. I know several, who are sunk so deep in despondency, that neither sun, moon, nor stars have appeared on their souls for many years together; and no small tempest lays on them; but it is meet that such who keep hacking the cable of truth, should lose the anchor of hope; and those who wilfully depart from realities, should end in a fable. But the path of the just is as a shining light, which shines brighter and brighter unto the perfect day.

“*Thummim (a)*” signifies perfection. To consult God by thummim, is to go to him in a perfect Saviour; viewing ones self compleat in Christ, and

(a) Lev. viii. 8.

stripped of all confidence in the flesh : to be like Noah, perfect in his generation, is to be of the spiritual fraternity of God by regeneration. To be perfect as our heavenly Father is perfect, is to be changed, and renewed by the Holy Ghost, and to bear the spiritual image of God the Son ; our heavenly Father being Spirit only, and not flesh and blood, as we are. All perfection in the flesh, which we daily hear of, is an absolute denial of the dreadful fall of man ; a giving God the lie, in his word of truth, and a contradiction of the whole cloud of witnesses. It leads us, first, to self-admiration ; secondly, to independency of God ; thirdly, to self-confidence ; and, fourthly, to self-deification. These were the first steps that ever Satan took, when he left his own habitation ; and when truth detected him for trusting in a lie, he rebelled, and aimed at Divine sovereignty ; adding this rebellion to his sin, all holiness and happiness left him ; he was arraigned, and charged with folly (*a*) ; cast out of heaven into the bottomless pit ; bound in the chains of his sin ; and reserved to take a final judgment, with all his angelic associates ; and with all that part of the human race, who should credit his suggestions, tread in his steps, and believe and die in his lie (*b*).

By what I have said, we may see who is the author of this wonderful doctrine of sinless perfection. How-

(*a*) Job iv. 18. (*b*) Jude ver. 6. Isaiah xiv. 12. Job iv. 18. Heb. ii. 5, 6, 7, 8. Prov. v. 22. Job viii. 44.

beit, let us walk in the Spirit, and mind the things of the Spirit ; and he shall change our vile bodies, and fashion them like the glorious body of Christ : all mortality shall be swallowed up, when *he*, who only hath immortality, shall appear ; all that die in gospel faith, leave their flesh to rest in hope (*a*). Flesh and blood can never inherit the kingdom of God ; therefore, all who are made perfect in the flesh, all who trust in the flesh, glory in the flesh, walk in the flesh, and die in the flesh, shall awake in the image of Satan (*b*) ; and that to everlasting shame and contempt (*c*). Such doctrines are dis honourable to the divine sanctifying unction from above, who alone anoints, sanctifies, and makes souls meet for heaven. However, if these dead flies, by self-holiness, endeavour to render the Divine Physician's unction unsavoury ; it is just in God to let them fly into the Devil's web (*d*). But you, my son, have not so learned Christ.

I will send thee the rest of my thoughts in the next letter ; fare thee well : may the God of Abraham, before whom I have walked, bless thee with the precious things of heaven ; even the precious fruits brought forth by the Sun of Righteousness ; and the precious things put forth by the moon—the church ; and the chief things of the ancient mountains of eternal election ; and the precious things of the lasting hills of glori-

(*a*) Psalm xvi. 9.

(*b*) Psalm lxxii. 20.

(*c*) Dan. xii. 2,

(*d*) Eccles. x. 1.

fication ;

fication; and the precious things of the earth, and fullness thereof; together with the breasts of divine consolation, and the blessings of Zion's fruitful womb; and the good will of him that dwelt in the bush, be on the top of the head of him, who, by grace, is separated from his fleshly brethren (a); while I remain thy joyful and affectionate father in Christ Jesus.

W. H.

(a) Deut. xxxiii. 13, 14, 15, 16.

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L E T-

LETTER VI.

Winchester-Row.

My dear Son,

YOUR's I received with great delight: I approve much of your letter; you seem therein to put away childish things, and appear quite a man in divinity. I shall not answer that letter yet, as I intend to continue my comment on this chapter, which I hope you will not be displeased at. You know we have many dignified ministers, who appear in the pulpit scripture-corrupters; therefore, do not marvel if God turns coal-heavers into commentators.

"*Thummim and Urim*," or light and perfection, we proved to be Christ, the true light, and that Saviour who is perfect; so let the Thummim and Urim be with the Father's Holy One, whom God hath proved at Maffah, or with temptation; and with whose unparalleled love to sinners, Justice strove at Meribah, with whom he disputed and quarrelled (*a*); until vindictive Justice had spent his shafts in the Saviour, and retributive Justice appeared in the behalf of fin-

(*a*) Deut. xxxi. 8.

ners. “*And he put a mitre on his head (a).*”—This mitre was ornamental. The best ornament for a minister is a head stored with instructions from God (b). That minister, who cordially embraces Christ, our wisdom, in his affections, and extols him with his tongue, shall never know the want of an ornament of grace to his head (c). “Even upon his fore-front did he put the golden plate.” Saving, purifying, and tried faith, which is more precious than gold which perisheth, will case over our foreheads with divine fortitude against every opposition; even as the adamant is harder than a flint, so doth God make his servants’ foreheads against the foreheads of the wicked; without this plate we shall be awed by the fear of man (d).

“*The Holy Crown.*”—A crown is an head ornament of state, worn by sovereign princes. Christ hath made us kings and priests unto God (e); and as kings we must reign over the flesh, and keep it in subjection; lest, after we have preached reigning grace to others, sin reign over us (f). It is requisite also, that devils should be subject to us, through Christ’s name (g). It must be soul-distressing work, to preach salvation from the tyranny of Satan, while the preacher is led captive by him at his will; but

(a) Lev. viii. 9,

(b) Prov. i. 8, 9.

(c) Prov. iv. 8, 9.

(d) Ezek. iii. 9.

(e) Rev. i. 6,

(f) 1 Cor. ix. 27.

(g) Luke x. 17.

we have some such living contradictions. If Satan reign in us, we must not pretend to pull this cockatrice out of his den ; if we put our hand there, he will ask us that old, taunting, insolent question, (tho' coupled with an honest confession) “ Jesus I know, but who are you (*a*) ? ” That soul must be weaned from the love of sin, and refreshed with the breasts of divine consolation, that plays on the hole of the asp (*b*). A preacher, who reigns over the world by faith, can with comfort preach that faith which overcometh it : this world is like fire and water, excellent subjects, but terrible sovereigns. If the Lord crown my son with loving-kindness and tender mercy, he will be able to preach sovereign mercy to others ; and the love of Christ will constrain him to it (*c*) ; and the seal of God communicated to souls by our preaching of faith, is a crown put on our labours, and a soul-satisfying proof of our being ministers of the Spirit (*d*) ; and we may call such sealed souls our joy and crown in the Lord (*e*).

“ *And Moses took the anointing oil (*f*)*. ”—A type of the Holy Ghost ; which is the promise of the Father, received by Jesus without measure, and shed abroad in a measure in every believing heart. “ *And anointed the tabernacle, and all that was therein (*g*)*. ”—

(*a*) Acts xix. 14, 15.

(*b*) Isaiah xi. 8.

(*c*) Psalm ciii. 4. 2 Cor. v. 14.

(*d*) 2 Cor. iii. 6.

(*e*) Phil. iv. 1.

(*f*) Lev. viii. 10.

(*g*) Lev. viii. 10.

This anointing was typical of the oil of gladness, that first anointed Christ to his Kingly and Priestly office; and all believers who are in him, the true Temple of the God-head, or in which God dwells, are anointed with the same oil; yea, every vessel of mercy, from the bowls to the flaggons, to sanctify them (a).

“ And he sprinkled the altar seven times (b).”—This altar was a type of the divinity of Christ, which sanctified the humanity, and stamped infinite dignity on all he did; though he was born of a woman, and born under the law, yet his divine nature thought it no robbery to be equal with God the Father (c). The humanity being united to the God-head of Christ, made his obedience sufficient to honour the law, and to be a divine and everlasting righteousness to justify us poor sinners (d). It was through the eternal Spirit he offered himself to God; and his humanity being offered on the altar of his divinity, his blood was sufficient to appease the wrath of God, and purge us from sin (e). The altar was sprinkled seven times with oil, to shew that the seven Spirits of God, or all the seven-fold gifts of the Holy Ghost were upon Christ (f). This blessed Jesus was sanctified, and sent into the world by God the Father, who anointed God the Son with God the Holy Ghost;

(a) Zech. xiv. 20, 21.

(b) Lev. viii. 11.

(c) Phil. ii. 6.

(d) Dan. ix. 2. 4.

(e) Heb. ix. 14.

(f) Rev. i. 14. Isaiah xi. 2.

and

and by his own blood Christ sanctified himself from our sins, to him imputed ; and that for our sakes, that we might be sanctified through the truth : and we must, as ministers, sanctify this Lord God of Hosts in our hearts, and let him be our fear, and let him be our dread (*a*). We are said to sanctify him, when we preach him as the Holy One by the Holy Ghost, and judge him holy in all his ways (*b*). We are said to justify him, when we preach him as the only righteousness of every true believer, and judge him righteous in all his sovereign acts of mercy and judgment (*c*). And we are said to glorify him by the Spirit, when we worship him, acknowledge ourselves indebted to his grace and providence for all that we have and are ; as also when we fear him as a Sovereign, honour him as the everlasting Father, and love him as a friend, who loveth at all times ; and give all the glory of our salvation to him.

*“ And he poured the anointing oil upon his head (*d*).”—* Before the apostles were to go forth to teach all nations, they were to be endued with power from on high ; they were to wait for the promise of the Father ; and on the day of Pentecost our divine mediator poured that sacred unction on them all. “ We have received an unction,” says John. “ Now, he that hath anointed us is God,” says Paul (*e*) ; and has the Lord anointed thee, my Son ? Thou mayest

(*a*) Isaiah viii. 13.

(*b*) Psalm cxlv, 17.

(*c*) Matt. xi. 19.

(*d*) Lev. viii. 12.

(*e*) 2 Cor. i. 21.

burn with a false zeal, and shine with a false light, but wilt never burn with love to Christ, till this oil burn in thee. Begin not to build till thou hast got materials from heaven ; all daubers with untempered mortar, however high imagination may carry the building, will surely leave it ridiculous, as the Babel-builders did, and cause many to mock, faying, "this man began to build, but had not wherewith to finish ;" and the reason is, because he began at his own expence (*a*). Thou mayest sound an alarm from Sinai, and apparently alarm many by crying fire ; and then trump them all to sleep again, as Lot did : "Up, up, get you out," is not sufficient ; Lot was led out by the arm of Omnipotence, and we must preach "the arm of the Lord." No man can preach the law lawfully, till he is made a partaker of the Holy Ghost. The law is spiritual, and what does a carnal heart know of a spiritual law ? I know it is common among Arminians to say, "up, and be doing ; arise, and shake yourselves from the dust ;" as if they were the resurrection and the life, and could command the dead. However, Peter went another way to work ; he told them, such as he had, he gave them ; he lent them his hand of faith, and told them Jesus made them whole ; he declared the faith of Jesus gave them that perfect soundness. To cry, up, and be doing, to souls twice dead, is like setting people to work without victuals or tools ; and

(*a*) Luke xiv. 28, 29, 30.

how such will perform their task, every true believeth knoweth because he hath tried his strength, but never found the strength of God's grace till he had spent his own (*a*). These gentlemen, when they get into Moses's chair, are little better than Pharaoh's task-masters, bind grievous burdens on others, but will not lend a finger to help up with the load; and I know some of those burden-bearers are ready to cry out with Cain, "it is too heavy for me to bear." If the Spirit of God doth not lead a man into truth, he must err; and every time an erroneous man takes a passage from God's book, he is guilty of a breach of God's command—" thou shalt not steal (*b*)."
 False preachers multiply curses to themselves; every such preacher, who wilfully perverts any plain text of scripture, or doctrine in it, to support an error, is cursed for removing his neighbour's land-mark; and he that makes not Christ the door of entrance, the way also, and the end, brings another curse on his head, for causing the blind to go out of his way; and all these curses shall come on him who takes away the plain meaning of God's word, (if grace prevent not); yea, all the plagues in the book (*c*).

If my son be anointed with the unction of God the Holy Ghost, he will leave a sweet favour of Christ behind him in every place; therefore be ye filled with the Spirit, and, as the scripture hath said,

(*a*) Deut. xxxii. 36.

(*b*) Jer. xxiii. 30.

(*c*) Rev. xxii. 19.

"out of thy belly shall flow rivers of living water." All divinity got by study, and kept up by reading commentators, without the Spirit, is a well without water (*a*) ; but, if the Spirit be in thee, he shall be a well of water springing up into eternal life. Thou mayest wade into it until thy auncle bones receive strength ; then thou wilt be able to walk by faith : it makes the lame man to leap as an hart (*b*). It will spring up till it comes to thy knees ; then thou wilt not stagger at the promise through unbelief ; for it strengthens the weak hands, and confirms the feeble knees. It will spring up to thy loins :— when the loins of our mind are strengthened by the Spirit's might, and we are renewed in the spirit of our minds by the Holy Ghost, then Christ, having obeyed, and suffered for us, becomes our meditation day and night ; our minds are in heaven, and we are strengthened to bear the Cross : and it will spring up into eternity, and carry us into the fountain of living waters from whence it came ; and there we may swim in the river of pleasure ; but eternity is a river we can never swim over (*c*). And thus the Holy Ghost is called water, because it purifies and refreshes ; oil, because it supples, heals, and burns ; may God wash and anoint my son more and more (*d*).

If this well be in thee, then men of understanding will draw it out (*e*). If thy heart is established with

(*a*) 2 Peter ii. 17.

(*b*) Isaiah xxxv. 6, 7.

(*c*) Ezek. xlvi. 1.—6.

(*d*) Ezek. xvi. 9.

(*e*) Prov. xviii. 4.—xx. 5. 7.

grace,

grace, thou wilt be a good steward of the manifold grace of God (*a*). If this anointing be upon thee, thou wilt anoint others in the name of the Lord (*b*). If the quickening word and Spirit rest on thy soul, thou wilt hold forth to others the word of life (*c*). If thou art satisfied with the breasts of consolation, thou wilt be a son of consolation, and comfort others with that comfort with which thou art comforted of God (*d*). If the Holy Ghost hath made thee free, thou mayest preach liberty to others, without being a servant of corruption (*e*). A man must be born again, before he can be a minister of the Spirit; he must have the hidden treasure in his earthen vessel, before he can bring good treasure out of the heart (*f*); he must feel the motions of the Spirit, before he can be said to speak as he is moved by the Holy Ghost (*g*); he must be a partaker of the fruits, before he can be a keeper of the vineyard (*h*): mind what I say, and the Lord give thee understanding in all things.

Pardon my honest dealing with thee, it is an awful thing to be an instrument without spiritual life, giving uncertain sound (*i*). A lamp without oil is a flaming zeal, kindled by false fire, and a ray of him who is transformed into an angel of light (*k*).

(*a*) 1 Peter iv. 10.

(*b*) James v. 14.

(*c*) Phil. ii. 16.

(*d*) 2 Cor. i. 4.

(*e*) 2 Peter ii. 18, 19.

(*f*) Matt. xii. 35.

(*g*) 2 Peter i. 21.

(*h*) 2 Tim. ii. 6.

(*i*) 1 Cor. xiv. 8.

(*k*) 2 Cor. xi. 14, 15.

A false

A false dauber, without establishing cementing grace, will sink the deepest under the greatest of ruins (*a*). A mystical cloud, without rain, only obscures the Sun of Righteousness (*b*): A well without water only aggravates the soul's thirst (*c*). Believe me, there is a false zeal (*d*), a false gift (*e*), a false light (*f*); a false spirit (*g*); a false minister (*h*), a false flock of professors (*i*), a false Christ (*k*), and a false God (*l*). Let not what I have said discourage my son; no: I have complied with thy request as far as I have gone; I wrote it just as it came flowing on my mind; it may shake thy confidence, but thou wilt only root the deeper: I know Christ will heal thine ear again, if I have cut it.

Thou mayest perhaps see in these letters, as in a glass, many false preachers, when I am dead and gone; but I am persuaded better things of you; though I thus write; and things that accompany salvation. I have never been permitted, from the first, to entertain a single doubt of thy interest in Christ Jesus; and I am exceeding glad to think God has given me a hope of seeing two of my own sons in the faith, appearing in the vineyard of Christ, before I go hence and be no more seen. O! tread in

(*a*) Luke vi. 49.

(*b*) Jude, v. 12.

(*c*) Peter ii. 17.

(*d*) Rom. x. 2.

(*e*) Prov. xxv. 14.

(*f*) Luke xi. 35.

(*g*) Micah ii. 11.

(*h*) 2 Cor. xi. 13.

(*i*) 2 Cor. xi. 26.

(*k*) Matt. xxiv. 24.

(*l*) 2 Thess. ii. 4.

the steps of thy father, my son ; go forth in a plain unaffected way. It has vexed my very soul when I have seen poor men, of low rank, in powdered hair, silk breeches, popish robes, long bands, cramp words, affected actions, wanton eyes, and borrowed matter ; attended by a company of light, frothy, dressy professors, as void of humbling grace as the Devil is of hope. It is such who creep into houses, and lead captive silly women ; led away by divers lusts and pleasures ; ever learning, but never able to come to the knowledge of the truth (*a*).

I have been in company with some of these young men, and all that I heard them say was about a certain woman, (as if Christ were dead) declaring how much the gospel was beholden to her. It amazed me, because I was fully persuaded free grace brings every believer in a debtor (*b*), and is indebted to no one. I would revere every true Christian at the Saviour's feet ; but if they put themselves, or are by others put into the holy place of Christ, where they ought not to stand, we are to pull them down as an abomination (*c*). However, they who contend so vehemently for a Queen, give me some reason to suspect their hearts are not right with the King. The Lord grant we may tread in Paul's steps, make Christ all in all ; for God knows he has got many co-partners now-a-days.

(*a*) 2 Tim. iii. 6.

(*b*) Rom. viii. 12.

(*c*) Matt. xxiv. 45.

I desire thee, in the name of Christ, to go once a-week to those poor souls at G. and I will pay thee for thy time when I come down ; deny me this request, if thou darest : and look for no instruction to be effectual but the teaching of the Holy Ghost (a). Gospel ministers, fitted by carnal inventions, are just as useful as the prophet's sons we read of (b) ; fifty of whom had got strength enough, at the schools, to catch the prophet Elijah, if the Holy Ghost should let him slip, or the flaming equipage break down on the airy road. Surely a chariot paved with everlasting love, and covered with atoning blood, axle-treed with Omnipotence, and conveyed on the wheels of eternal election, is strong enough to carry a soul to Abraham's bosom, without the pliable spring of an arm of flesh. The poor ploughman, who was but a few days old in grace, blushed at their carnal offer (c) ; and if he were here, we should make him blush again, for we have many strong men. Some are for steadyng the ark with pharisaical conformity, lest the rough paths of tribulation shake it too much ; and others are holding up the arm of free-will, as if it were omnipotent, to catch at those, who, by riding too high in the chariot of unconditional and eternal salvation, may get overthrown : Howbeit, no such passengers have ever yet been beholden to any of those proud helpers (d) ; and I am sure they never will.

(a) 1 Cor. ii. 13.

(b) 2 Kings ii. 16.

(c) 2 Kings ii. 17.

(d) Job ix. 13.

And now may the ever-blessed Spirit of all holy unity unite our souls to Christ, and to each other; that he may be to us as the precious ointment on the head, even on Aaron's head, which ran down to his beard, and went even to the skirts of his cloathing, as the blessed dew of Hermon, which fell on the chosen mountain of Zion; where God commanded the best of blessings, even the Spirit of life for evermore (a). Amen, and amen, says thy affectionate father in the unalterable bond of everlasting love.

W. H.

(a) Psalm cxxxii.

L E T.

LETTER VII.

Winchester-Row.

Dear Brother in Christ,

YOUR's I received, and am glad the fan has been amongst you ; the floor is now purged, and the hypocrites are gone. Let them go ;—he that has the most chaff, has got the worst crop. That man who sweeps God's house, and runs away with the uncircumcised and the unclean, gives great room to suspect that he is a minister after the order of Satan ; though God should use him as a fan, and his errors as a wind, to purge his floor, and blow away the chaff. If God is with thee, they that are of God will hear thee ; but they that are of the world, will hear no doctrines but the commandments of men. If your flock is pure, they will know the shepherd's voice ; and the purer the doctrine is, the better they will feed upon it. There is no such thing as keeping a herd of hypocrites together, without dealing deceitfully in God's covenant ; they must have smooth things prophesied to them :—“*prophecy deceits*,” was the command of their forefathers, and posterity approve their sayings, and love to have it so (a).

(a) Jer. v. 31.

Therefore, that preacher who feeds them, must do it at the peril of his soul ; for a false witness, that speaketh lies, is one of the abominations that God hates (*a*).

I am sorry to find you nettled, because the giddy youth, at the head of a party, triumphs in your affliction ; you must commit him, by prayer, to the mercy of that God who has promised, *he that is glad at calamities shall not go unpunished* (*b*). A man, in search after his own glory, or any other branch of self-seeking, who wants to raise a party by a false zeal and bigotted spirit ; who will, in behalf of any non-essential point, divide and scatter a flock, and break the bond of peace, and the more perfect bond of gospel love, which binds all the body mystical to the head, and to each other ; I say, such an one, (notwithstanding all his talk about gospel order) is the author of confusion, and appears the opposer of him who is the author of peace.—*He that gathereth not with me, scattereth.*

I have narrowly watched the divine conduct with several, who ran away at the head of a party ; and soon saw many of those, who first cried out *Hosannah* to their leader, were the first also who cried *away with him, crucify him*. But this be sure of, that as he measures to others, so shall it be measured to him ; and, as he gave the first offence, he shall have the greatest measure of trouble ; as he metes to others,

(*a*) Prov. vi. 19.

(*b*) Prov. xvii. 5.

so shall it be measured to him ; pressed down, shaken together, and running over, shall men measure into his bosom in this life. I have watched the hand of God in this matter, and seen it in the most minute circumstances ; yea, in more than a thousand instances. If Jacob will appear to be Esau, Leah shall appear to be Rachel ; and if he takes the advantage of his father's blindness, the fore-eyed wife shall deceive him in the dark. But you will say, Jacob had a right to the blessing ; true :—but Jacob had no command from God to tell lies to get it. David lay with Uriah's wife in secret ; and Absalom shall lay with his wives upon the house-top, in the open face of the sun. David cut off the life of Uriah, and Joab shall cut off Absalom, David's favourite ; and, though the Father gives a charge concerning the young man, yet a living gallows shall receive him ; and his fine head of hair shall serve instead of a halter to hang him in the oak. Mercy shall be sure to David's soul, and the rod as sure to David's sin ; for the Lord God of recompences shall surely requite (a). Whosoever he be that appears a rod to others, is sure to make one for himself ; and if God does not pay him double in this world, he will pay him triple in the next. To pray for such, is the way to get an answer in our own bosom, and to heap coals on their head ; therefore pray for him in private, and withstand him in public, for his way is perverse before

(a) Jer. li. 56.

the Lord. But be sure never to rejoice when evil finds him, nor suffer thy lips to sin, by wishing a curse to his soul (*a*).

Thou must never expect to stand on the tongue of hypocrites, nor take a false flight on the wings of fame; if we receive the witness of men, the witness of God is greater. That matter we get from God, in answer to the humble prayer of faith, put up under a sense of our ignorance, and inability for the important work, we may, (if scripture bear us out) venture to deliver it: God will never give us a stone for bread, a serpent for a fish, or a scorpion for an egg. If a man lack wisdom, let him ask it of God, who giveth liberally and upbraideth not. The matter I obtain this way, I am bold to preach, though it differ from the prescribed rule of commentators. Paul owns he knew but in part, and prophesied in part; and those who have undertaken to explain the whole Bible, were not infallible; nor can I believe wisdom died with them (*b*). Give heed to the more sure word of prophecy, until the day star arise in your heart, and then follow that; it will lead you to every mystery where the Saviour lays; and when you have found him, hold him forth to poor sinners, without money, and without price, as a good steward of the manifold grace of God that is treasured up in Christ Jesus.

(*a*) Job xxxi. 30.

(*b*) Job xii. 2.

A sermon borrowed from commentators, is but a dry breast ; it is neither wet with dew, nor warm with love. All that a man learns by rote, is too weak to hold his soul in a storm ; but one single promise, brought home with power to the soul by the Holy Ghost, fixeth the heart for ever. If you know the pardon of your sin, the liberty of God's Spirit, and enjoy union and communion with Christ, you are wise to salvation, though you never read any book but the Bible ; and he that is a stranger to heart-work, is but a novice, though his head be stuffed with ten thousand comments.

Grace be with thee, ever thine,

W. H.

L E T -

LETTER VIII.

Winchester-Row.

Dear Brother in Christ,

I WISH thee abundant success in thy labours; and approve much of thy proceedings. It was the holy resolution of the apostle Paul, not to build on another man's foundation, or rejoice, (as some in our days do) in another man's line of things, made ready to their hands. Paul's holy ambition led him to strive to preach, where Christ Jesus had not been named, that he might see the Spirit communicated, and truth established by his own instrumentality. He was for plowing as well as sowing; and, as a wise master-builder, he was fond of laying the foundation; and others were as fond of building hay, straw and stubble thereon; but that work was done at their peril. Aim more at being a father, than a nurse; Paul says, *though ye have ten thousand instructors in Christ, yet have ye not many fathers; I have begotten you* (a).

I have observed some who are very fond of breaking through all bounds, into another man's labours; and with a party spirit, and a fiery zeal, will draw a wonderful train after them, both bad and good; and if they can chain them up in a bigotted spirit, and get them to hate the poor pastor that at first begat them, then they say, we have established a church-

(a) 1 Cor. iv. 15.

This

This Paul calls *zealously affecting them, but not well (a)*; and if the father of this runaway flock exclaims against those thievish measures, as Paul did, (when he called them deceitful workers) then these scattering gentlemen call it—being persecuted for righteousness' sake. However, Peter is of another way of thinking; he calls it being buffeted for their faults; and tells them to take it patiently; hinting thereby, that they justly deserve it. I have often thought, that if such ministers were to go into a barren soil, and cultivate their own land, they would cut a very poor figure in the ministry. However, they rather chuse to get amongst a simple flock with warm hearts, as they think such are easily deceived by a false zeal; and he that is so fond of warming his hands at another man's fire, gives one room to suspect he is one of Solomon's *sluggards, who will not plough up a barren soil, by reason of the cold; therefore he shall beg in harvest, and have nothing*—nothing but other men's labours. I have watched some of these poor simple souls, who have been thus led away; and all their work appeared to be condemning those as disorderly, who were more righteous than themselves; boasting of their order, prejudiced against others, bitter against those who stood fast in liberty, and enjoyed the love of Christ; yea, some whom God hath called by me, who were as dear to me as my own life, have I beheld with many tears, being grieved to see the Saviour's blessed image so defaced on them; indeed they seem-

(a) Gal. iv. 17.

ed to have no more features than an oyster. This taught me to understand Paul's meaning by the following passage : " But I fear lest by any means," (mark, *any means*) " as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ (a)." Indeed, poor souls, thus led into prejudice, stripped of simplicity, taught the art of scorning, and prohibited hearing, and communing with warm-hearted sound ministers of Christ, are as much priest-ridden, as a blood-thirsty Papist on his pilgrimage, or walking bare-footed, doing penance. Christ's yoke is easy, and his burden light; but all other yokes are made of iron: however, the yoke of priest-craft, as well as others, will be *destroyed* by such as enjoy God's *anointing* (b). If God's grace reign and rule in the heart, there will be good order in the affections, and such cannot walk disorderly before men; but if the heart be not changed by grace, let them appear in as much order as they will, or talk ever so much about it, they are but refined pharisees at most; and such are said to dwell nigher the gates of hell than either publicans, or harlots.

As to their doubting of your being sent of God, it is nothing; if God has sent thee, he will bless thee; and let his hand be known toward thee, and his indignation toward them that hate thee for his sake. Dissenting churches have sent out many into God's vineyard, whom God never owned, but hath dis-

(a) 2 Cor. xi. 3.

(b) Isa. x. 27.

vered them, and sent them back into the world from whence they appeared to come. The apostles themselves cast lots to chuse a minister in the place of Judas, and the lot fell on Matthias, and he was numbered with the eleven apostles. Thus the lot of men fell on Matthias, but the Saviour's lot fell on Saul of Tarsus ; and he, into whose lap the Lord's lot fell, must be one of the chiefest apostles. This was the Lord's doing, and it was marvellous in the eyes of many.

If God giveth you to see clearly your interest in his everlasting covenant, and also a door of utterance to speak soundly and boldly, and goes before you in providence to open a door for you, to communicate the word of life to others, sends many sinners to hear you, and opens their hearts to receive the glad tidings, and you can see sinners renewed in mind, and reformed in life, these are full proofs of your being sent of God ; and you may say, as Paul did, I am a preacher not of man, nor by man. I have chosen you, and ordained you, says the Saviour ; and, as a free agent, he often shews his absolute prerogative now-a-days, in the same way : but such as God sends are, by stiff gentlemen, stigmatized with the name of *irregulars*, as if the God of all good order dealt in nothing but irregularities. However, we believe a man commissioned from heaven to be in divine orders, though he stands aloof from priesthood. Do nothing without consulting Christ,

wear

wear no yoke but his, have no master but him ; covet earnestly his approbation, rejoice in no testimony but his, watch his hand all the day long, and if God appears on thy side, thou hast no cause to fear what flesh and blood can do unto thee. Stand fast in Christ Jesus, and you will be as an iron pillar, and a brazen wall ; but if you are looking for man's testimony only, you will be nothing but a reed shaken with the wind. I can truly sympathize with you; for I have had enough of this false fire cast amongst my sheaves, which I have sowed in tears, and reaped in joy (*a*). But this be sure of, that all those persons who communicate a narrow contracted spirit to a flock, or fix prejudice on the minds of simple souls, who divide the affections of a society, and scatter discord among them, are seedsmen of Satan ; for God hates that man, and holds him in abomination, who soweth discord among brethren (*b*). If you watch those dividers and scatterers, you will see their joy counterfeited, their love feigned, their matter borrowed, and their way into God's fold to be by hypocrisy, craftiness, and the cunning art of the devil. Surely we may get into the fold by Christ, without taking counsel of devils. If God giveth thee a discerning eye, you will see a fallen countenance (which is a certain indication of a guilty conscience) through all the masque of their feigned love ; but if you stand fast in Christ Jesus, your face will shine, and

(*a*) Ps. cxxvi. 5.(*b*) Prov. vi. 19.

God

God will appear the health of your countenance (*a*) ; and that, with the power which attends the word, will establish you as a minister of Christ, in the consciences of those discerning Christians who hear you (*b*). The light troop that followeth him shews of what spirit the leader is. It has been a grief to my very soul when I have seen a person, whom I had great reason to believe was a hypocrite, fond of me ; alas, said I, surely I am of the world ; for this worldling loves me ! but soon God has turned his heart to hate me, and to deal subtilly with my soul. I bless God for the world's hatred, and I bless God for a saint's love. Be not astonished at his gifts ; a musician can play at any time, if he has the use of his hands ; and a minister, with a gift only, is compared to an instrument, without life, giving sound : he can play when he pleases, if he has but the use of his tongue. However, Paul knew what it was to want a door of utterance ; yea, and what it was to go bound in the spirit ; and Ezekiel knew what it was to be dumb before a whole audience, and what it was to have his mouth open to him that escaped ; and if this man is never burthened with the cross, if never bound in spirit, if never on the mount, if always alike, he has no changes ; therefore he fears not God, he only stands in the testimony of men, feeds on human applause, and is furnished for the pulpit by Mr. Brown's Comments, and Mr. Keach's Metaphors. I have nothing to say against the divinity of those good men, but

God
(*a*) Ps. xlvi. 11.(*b*) 2 Cor. iv. 2.

you

you must get your divinity from Christ, as those good men did ; or else you must confess at last, as the prophet's son did, Alas, Master, it was borrowed ! I have heard some preach sound discourses, which I have admired, and when I have been in conversation with them, they appeared never to have experienced any thing they said : such are subjects of blame, and objects of pity. Leave off that way of gadding from house to house, to fill your belly ; be in prayer and in study day and night : he favours most of Christ in the pulpit who lives the nearest to him in private. If the love of the Father, the grace of the Saviour, and the testimony of the Spirit be in you, you will be found in the Trinity, without being forced to buy volumes of commentators ; but if you err in the fountain, every stream will run corrupt. What God reveals in his word, stand in ; and where God has fixed you, there stand fast, and give place to none ; and see that you do not disgrace in life, what you recommend in word ; and when you see sheep-stealers come tumbling over God's hedges, do not act the part of a dumb dog (*a*), but bark, and bite too ; for God makes us sharp-threshing instruments, having teeth (*b*) : as flails, we must keep beating ; and as we have teeth, we must use them ; but only with the wolves, and the foxes, who come to steal the lambs. Grace be with thee. 4. IV 59.

Ever thine, W. H.

(*a*) Isa. lvi. 10.

(*b*) Isa. xli. 15.

T H E E N D.